

CHRISTIAN O'BRIEN
with Barbara Joy O'Brien

THE GENIUS OF THE FEW

The Story of Those
who Founded the
Garden in Eden



KHAR – SAG



WHERE HEAVEN AND EARTH MET



THE HEAVENLY ASSEMBLY



GREAT SONS OF THE LORD ANU



THEY DESCENDED



THE MANY WISE ONES



יִטַּע יְהוָה אֱלֹהִים גַּן בְּעֵדֶן

YAHWEH ELOHIM PLANTED A GARDEN IN EDEN

THE GENIUS
OF THE FEW

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THE GENIUS OF THE FEW

*The Story of Those Who
Founded the Garden in Eden*

Christian O'Brien
and
Barbara Joy O'Brien

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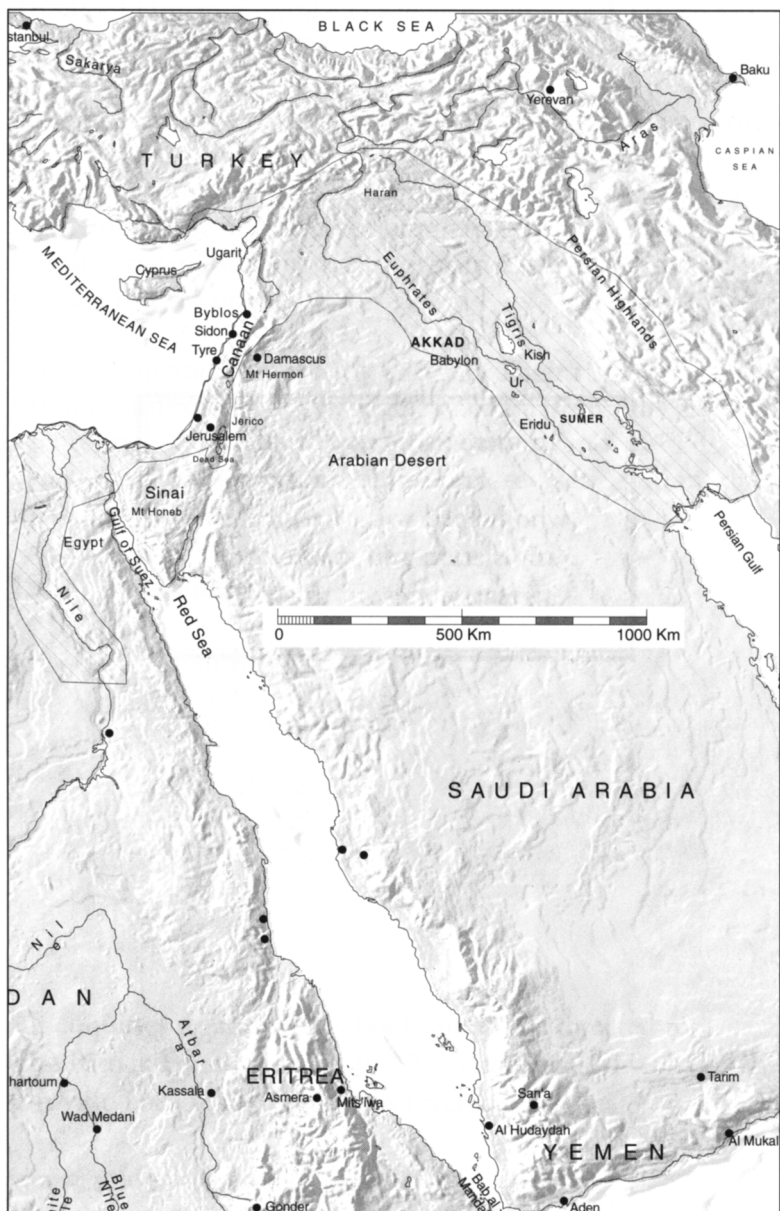
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In memory of our daughter
Frances de Boda
who helped with the Hebrew
translation and maintained
a great interest in this work



Map 1. *Outline map of the Middle East
Showing (shaded) The Fertile Crescent*

The Angels

They found a place where high lands met the low
and planted there a garden ripe with grain:
the Shining Ones established their domain
among the mountains, by the winter snow.

They came from nowhere to make orchards grow
to plough, to cultivate a lake-bed plain
and leave the story of that lush Eden.
The people drank from ditches, caught the flow

of storm-water, before the Angels launched
a programmed teaching course to demonstrate
the arts of living – glowingly they brought

their knowledge, and light-heartedly they danced;
they introduced the flute and pipes. Those great
resplendent leaders settled down, and taught.

– Barbara Joy O'Brien



Sculpted stone relief of one of the Elohim (abkar-llu) – “caring for wildlife” – from the principal private room at the palace accredited to Sagan II at Khorsabad, Nineveh, 720 BC, now in the Assyrian room, The British Museum.

Gen 1:25 – English translation from the Jerusalem Bible – *God made every kind of wild beast, every kind of cattle and every kind of reptile. God saw that it was good.*

Gen 1:25 – Modern, critical interpretation of the earliest Hebrew Text and an Alternative Genesis – *The Elohim busied themselves with (cared for) all kinds of wildlife on the land and all kinds of domestic animals which were plentiful on the ground. The Elohim took delight in them all.*

This specific interpretational analysis is summarized as follows (O'Brien & O'Brien, 1997):

The Elohim were not making animals, but caring for them and tending them, as all good farmers do.

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List of Abbreviations

1. *Kharsag Epics*
 - OB : obverse side of a tablet
 - RV : reverse side of a tablet
 - (ii) : column number
2. *Old Testament*
 - GEN : Genesis
 - EX : Exodus
 - LEV : Leviticus
 - NUM : Numbers
 - DEUT : Deuteronomy
 - SAM : Samuel
 - KIN : Kings
 - JOB : Job
 - IS : Isaiah
 - EZ : Ezekiel
 - DAN : Daniel
3. *New Testament*
 - MAT : Matthew
 - MK : Mark
 - LK : Luke
 - JN : John
 - AC : Acts
4. *Bible Versions*
 - TH : Jewish Torah
 - JB : Jerusalem Bible
 - KJ : King James
 - AV : Authorised Version

5. *Non-Canonical Works*

EN : Book of Enoch : 1 Enoch

EN(E) : Ethiopic version

EN(Gs) : Greek version — Syncelles fragment

EN(Gg) : Greek version — Akkhim fragment

SE : Secrets of Enoch : 2 Enoch — Slavonic version

6. *Akkadian Works*

AH : Atra-hasis

LM : Lambert and Millard

7. *Miscellaneous*

VB : Verbatim

PP : Paraphrased

B.P. : Before Present

B.C. : Before Christ

A.D. : Anno Domini

A.A. : After Adam

CHRONOLOGY OF THE ACTIVITIES OF THE ANANNAGE/ANGELS **and other Events in the Jordan Rift Valley**

Years = Before the Birth : After the Birth = Years
ca BC of Christ of Adam AA ca

Stage I

40000: Possible First Visit by Anannage

Stage II

8200:	<i>Arrival at Kharsag</i> — just north of Mount Hermon	
8197:	Decision to Settle at Kharsag	
8196:	Creation of <i>lulli</i> — Birth of Adam and Eve	0000
8066:	Birth of Seth — son of Adam	0130
7961:	Birth of Enosh — son of Seth	0235
7871:	Birth of Kenan — son of Enosh	0325
7801:	Birth of Mahalalel — son of Kenan	0395
7736:	Birth of Jared — son of Mahalalel	0460
7574:	Birth of Enoch — son of Jared	0622
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7266:	Death of Adam	0930
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6774:	Death of Jared	1422
6640:	Birth of Shem — son of Noah	1556
6545:	Death of Lamech	1651
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6540:	<i>Destruction in the Rift Valley by THE FLOOD</i>	1656
6538:	Birth of Arpachshad — son of Shem	1658
6190:	Death of Noah	2006

Stage III

- 6000 At some time in this interval, there occurred the Destruction of
to Kharsag — Eden — by tempest and flooding. Around 5500 BC
5000: is a possible date.
5500: The First Diaspora of the Anannage followed by settlement in
dispersed areas of the Mesopotamian Valley.
5000: Founding of the Sumerian City-States: each under an Anannage
leader.
3000: Incursions of Semitic tribes (the Amorites) into Sumer from the
Syrian Highlands.
2800: The Second Diaspora of the Anannage with successive stays in
Greece> Norway> Scotland> Ireland> Wales> England>
Danmonia (Cornwall)> Brittany.
2500: Possible Third Diaspora of the Anannage into the Americas.

N.B. Patriarchal Dates have been calculated from the Record in Genesis.

Table I. Chronology of the Activities of the Anannage/Angels.

Preface

The Genius of the Few is an account of the activities of a group of culturally and technically advanced people who settled in a mountain valley in the Near East around 8200 BC and, as their primary concern, established an agricultural centre for the teaching and training of the local tribesmen. Their secondary activities were even more dramatic if the accounts which we have from Akkadian sources, and our interpretations of them, are to be accepted.

The records of these Shining Ones, as we prefer to call them, are taken from three principal sources: (a) Sumerian tablets from the Library at Nippur on which they are referred to as the Anannage; (b) ancient documents from the Hebraic Books of Enoch where they are described as Angels; and (c) a critical interpretation of the biblical Book of Genesis which uses the Hebrew words *ha-elohim*.

During the course of our research we believe that we have established — in this agricultural centre — the reality of the Garden of Eden, and have been able to give it a location, a time-span and a purpose. We also believe that we have formulated a more rational approach to the enigmatic aspects of prehistory than has been possible; hitherto.

Inevitably, when we have lectured on this theme, we have been asked the question: 'From where did these Shining Ones come?' And always we have replied to the effect that the evidence, at present, does not permit what would be a speculative leap in the dark. But, with the publication of *The Genius of the Few*, the questioning will be liable to become more pressing. Nevertheless, at this stage, it would not be scientifically sound even to register those few alternatives which appear to be available for discussion.

We trust that our readers will understand our dilemma, and accept our intention of addressing ourselves to the problem in the third volume of this series of books.

PART ONE

1

An Introduction to Doubt

'Cogito ergo sum'
— René Descartes

'I think, therefore I am'. But Descartes was a doubter first, and a thinker second. Like many inductively-thinking people, he found that the intuitive flash of doubt was very often father to the thought; and he might equally well have phrased his aphorism as, 'I doubt, therefore I am'.

Descartes lived, and studied, nearly four hundred years ago. And, seeing what he considered to be the errors and inconsistencies in which his fellow philosophers had involved themselves, he determined to build a system anew by divesting himself, first of all, of the beliefs that he had acquired by education or otherwise; and, then, resolved to accept as true only what could stand the test of reason. Proceeding in this way, he found that the one thing that he could not doubt was the existence of himself as a thinking being — and this ultimate certainty he expressed in his celebrated maxim.

Encapsuled in this notion, he believed he had found the test of truth. Whatever he saw to be true, with as much certainty as he felt over his own existence, was to be accepted as worthy of belief, and whatever could not stand that test was to be rejected.

These were difficult precepts, and almost impossible to follow to the letter. But, as guidelines to scientific thinking, they have a certain simplistic discipline that I have found invaluable. The great majority of scientific hypotheses with which the academic world is bombarded these days, however confidently conceived, are ultimately discarded. This is because all hypotheses, even those based on deductive reasoning, begin as a flight of conjecture — and this inception can have no real validity until it has been tested

and tried within some such preliminary framework as that proposed by Descartes. And it is in the nature of all conjectures that few pass a searching examination.

It is from this standpoint that scientists appear to divide into two categories — one that hails each new approach with enthusiasm, and one that regards each new approach with suspicion and doubt. And it is right that this should be so. Without the encouragement of the former, there would be little progress; and without the restraints of the latter, there would be too much probing into unproductive corners. In my view, enthusiasm serves to stimulate scientific progress — but the discipline of doubt ensures that it is orientated into productive channels.

It is when we step outside the mainstream of science, into disciplines whose theories cannot be falsified by repeated experimentation, and those whose activities march closely with the arts and the humanities, that the discipline of doubt becomes of paramount importance. One such discipline is archaeology whose members, after a great deal of arduous, and painstaking, uncovering of ancient sites, rely for progress on comparison and interpretation. In this sphere, one small, undetected error in comparison can become self-perpetuating and mar the whole fabric of the interpretation. And even worse, one small, but attractive, error in interpretation can set up a chain reaction that can lead to whole histories being wrongly conceived.

It is because of this weakness that such iconoclastic attacks as those mounted by Immanuel Velikovsky and T. C. Lethbridge received such popular support. These were doubters in the tradition of Descartes, but neither received the penetrating consideration that their work deserved — some was possibly wildly in error, but they raised questions which needed to be answered; questions which still need to be answered. But they were smothered by the pundits, in a public pillory that gave no heed to the necessity for exact discrimination between those ideas which could be shown to be wrong, and those uncomfortable, and critical, areas that were obvious targets for further and more broadly based study.

During more than fifty years of involvement in the interpretation of scientific data, I have instigated more challenges to theories that appeared to be unsoundly based, than I care to remember. In my younger days, these were concentrated in the field of structural geology; and my persistence in challenging the accepted theories of salt tectonics and mountain building in both the Zagros mountains of Southern Iran and the Front Ranges of the Rocky Mountains of Western Canada, must have been the bane of my

superiors and the traditionalists among my colleagues.

To find the origins of my inherent necessity to doubt, we must go back in time and watch a young man, just starting his career as an exploration geologist, climb a green hill in the Mesopotamian Valley to see the sun rise over distant mountains.

Mountains have inspired me ever since I climbed Snowdon as a schoolboy, and it was purely because of them that I joined the geological staff of the Anglo-Iranian Oil Company (now The British Petroleum Company — BP), and was immediately posted to that ancient and, to me, mysterious land of Persia. In my first survey season, to my immense chagrin, I was despatched to the rocky Plains in the south-west, where my only contact with mountains was the occasional glimpse of the snow-capped peaks of the Zagros Ranges far to the north and east.

However, in the Middle East, there are compensations — even on plains. In a vast area, in which the scattered rock outcrops struggled for space with the numerous decaying mounds of ancient civilizations, I was fortunate in being placed under the tutelage of a remarkably knowledgeable man, Victor Boileau. During the previous season he had discovered a particularly impressive mound that rose out of the plain like Silbury Hill in Wiltshire, and, within a few days of starting our exploration, we made a detour from our planned route so that we could camp for a night at its foot.

We were in the country of the ancient Elamites, a sturdy, independent people who stoutly resisted the dominance of the Babylonians in the last two millenia before the birth of Christ. To my impressionable youth, their presence lay heavily on the ground, like a lingering scent. The next morning, after a long night of listening to my mentor, Boileau, expand on the glories of the past, I climbed to the top of the mound to view the distant Bakhtiari Mountains where I thought my heart lay. Once the Sun had risen, I turned to watch the shadows recede across patchwork fields that had once experienced that splendid civilization of Sumer.

Though sensing something of the wonder of that scene, I did not yet realize that the alchemy had begun to work and that, before many years had passed, I should crave that dusty, rolling country more than the Himalayas themselves. Nor did I then know that I was standing on the ruined summit of the now famous Ziggurat of Tchoga Zambil — pride of the ancient city of Dur Untash, and of its king, Untash-gal . . . Untash the Great.

Nor could I foresee that, thirty years later, I would be presented with copies of the French Archaeological Mission's publication on its excavation, autographed by Professor Roman Girshman,

himself; but incorrectly inscribed:

Pour Monsieur C. A. E. O'Brien
inventeur de la ziggurat de Tchoga Zambil
cordial et très reconnaissant
homage.

That I should dearly love to claim that honour, goes without saying . . . but the discovery of Tchoga Zambil belongs to Boileau, alone — a man who had the knowledge to recognize what he saw, and the enthusiasm to travel fifty miles on horseback, to place a cuneiform-inscribed brick before the Archaeological Mission at Shush.

The ziggurat was then a grass-covered mound, about a hundred feet in height, with the occasional cuneiform-inscribed brick sticking out of the muddy runnels formed by the recent rains. Today, proudly restored, it stands brick-tier upon brick-tier, a magnificent monument to the skills and spiritual aspirations of a people who lived nearly four thousand years ago.

But, sadly, the remainder of its life may now be short. Uncovered, and exposed to the violent winter rains; surrounded by the ravages of a savage war; and a hostage to the Ayahtullah's uncaring regime (since it pre-dates Islam by two thousand years), there can be little



Plate 1. Ziggurat of Tchoga Zambil.

hope that it will survive this decade. It will probably collapse into the same chaotic jumble of bricks and mud as shaped its form those many years ago. The grass will grow, again, on its rain-smoothed slopes, and it will be forgotten once more.

My enthusiasm for the cultural achievements of the early civilizations of the Mesopotamian Valley was born in the sunrise of that November morning; and — augmented by the sensitive interest of my wife who learned to love Persia and its people as I did — it has grown steadily through the passing years.

In this connection, I am happy to honour the sentiments of André Parrot who worked long hours among these prolific ruins, and helped to uncover many of their treasures. In his book — *Sumer: The Dawn of Art* — he pondered the remarkable advances in civilization that had been made in that Valley by the third millenium BC, and wrote the following memorable lines.

Now that we can view the Mesopotamian Basin in all its splendour, it is becoming clear that this flame which blazed up so suddenly in the Middle East, and shed so wide a light, was kindled at several points, each with its own nuance and distinctive lustre. Susa, Lagash, Ur, Uruk, Ashnunnak, Nineveh, Mari — all alike were centres whose civilization advanced from strength to strength until, at last, thanks to *the genius of the few* and the boldness of many, there was wrought forth, as in an alchemist's crucible, a prodigious, many-sided art.

The italics are mine: they draw attention to the appreciation with which I use this notable phrase as the title of this book.

The thoughts that were born at Dur Untash, on that November morning, developed unheeded until I began to ponder, years later, on how the human race could be so insensitive to such decaying richness — such buried magnificence — and yet lay claim to have developed from the very people who had made these achievements possible. The doubts began.

I knew that one of the problems still faced by students of prehistory in the Mesopotamian Valley was to determine the origins of the Sumerians who ruled supreme from at least the fourth millenium BC until the rise of the Agade Dynasty, under the Semitic Sargon I, in the middle of the second half of the third millenium.

There was no archaeological evidence for the immigration of any recognizable race or nation to explain the sudden rise of the culture of the indigenous people to a blossoming civilization. The Sumerians, themselves, were not considered by scholars to have contributed an acceptable solution because their writings attributed all progress to the influence of their 'gods'.

But, the early Hebrews, also, attributed their achievements to their 'gods'; and so did the Old Irish and the Teutonic races, as well as the ancestors of the Amerindians. Had these 'gods' really existed? Had they assisted in the development of Mankind . . . unknown to us through all those centuries?

Apart from Parrot, archaeologists certainly did not have the answer to the development of the Middle East — because behind each successive magnificent advance there had lain, undetected, the arcane stimulus of the genius of the few. Or had it been detected, and not recognized? I found that I needed fresh skills in the study of this arcane influence. I turned to languages — Sumerian, Hebrew, Greek, and even Gaelic where it was required; I translated tablets from Nippur that had not been touched in almost a hundred years, and unearthed Hebrew books that, until a few years ago, had not been available for study for more than fifteen centuries. Gradually, the doubts crystallized — I was not sure that we were right — but I was as certain as I was of my own existence that scholars, over five millenia, had gone very wrong.

And, in taking the path that they had, they had established concepts that never should have been in the receptive minds of men. Fundamentally, early scholars had given too little weight to those deification processes to which the later Sumerians, and the Babylonians, were fanatically prone . . . making gods where none had existed . . . and hiding glories of erudition and altruistic activity behind the mask of the shrine. Moreover, later archaeologists, and anthropologists, too, followed in that same path which tends to confuse the secular with the religious; which turns palaces into temples, houses into shrines, customs into rites; and makes every buried statuette a religious relic.

Out of the earliest of these unfortunate mistakes, there grew a strange religious tradition that fed, avidly, upon itself, and grew stronger with every act of worship and ritual repetition. Shining-countenanced Lords of Cultivation, as they were described in ancient writings, became blurred and distant memories . . . and were elevated to gods. And the leaders of those same Lords became Gods; and the supreme commander of them all — Great *Anu* to the Sumerians, and the *Most High* to the Hebrews — vicariously became GOD.

And all that time, the true God, the Spirit who is the ultimate arbiter of all Mankind, remained unknown to all but the mystics . . . as far above those resplendent creatures as we are above the worms in the field.

Eastward in Eden

‘ . . . this perfect Edin has abundant water.’
 — Ninkharsag: *First Kharsag Epic*

All modern concepts of the Garden of Eden stem from a few verses in the biblical Book of Genesis, none of which is entirely free from ambiguity. The ancient Hebraic documents, from which the early part of the Book was compiled, contained simple and basic writing with very few vowels, and none of the modifying inflections which, later, gave flexibility to the language. The absence of vowels lead to this ambiguity; which is why, even today, after millenia of scholarship, no-one knows how the name of God was pronounced. As a result our Churches vary in their interpretation of YHWH (Yod He Vov He) between the sounds of Yahweh and those of Jehovah — and these are only two of the possibilities.

Another source of ambiguity lies in the fact that early Middle Eastern languages leant heavily on *paronomasia* to give variety to simple phrases — a form of punning which allowed several different meanings to be given to a single set of symbols. In speech, it is probable that slight inflections of tone differentiated between meanings, but in the written word there is no such indication to help us; and modern students of the Bible, like their predecessors, have to guess at the meanings of many words from the angle of their own preconceived notions of the context.

In all three of the basic, ancient Middle Eastern languages — Hebrew, Sumerian and Babylonian — a scholar with a secular bias would produce a different translation of the same text from that produced by a scholar with a religious bias. This may be very easily illustrated.

The quintessence of the first five chapters of the Book of Genesis may be summarized in four well-known quotations:

- GEN 1: 1 'In the Beginning, God created the heavens and the earth.'
- 1: 26 'God said, "Let us make man in our image, in the likeness of ourselves . . ."'
- 2: 8 'Yahweh God planted a Garden in Eden which is in the east . . .'
- 5: 24 'Enoch walked with God. Then he vanished because God took him.'

These four widely-used quotations are taken from the Jerusalem Bible, first published in 1966 from deeply researched and modernized translations by the Dominican Biblical School in Jerusalem. We consider this magnificent work to be the most authoritative and scholarly of all the modern translations . . . and yet these simple phrases, which hold the fundamentals of present-day Jewish and Christian teaching, are beset with traps of which the average Church member knows nothing. We shall open our bag of doubts by discussing three of them.

In the first three verses, the English term 'God' is taken from the Hebrew term אֱלֹהִים = *elohim*; while, in the fourth, this term is expanded to ה' אֱלֹהִים = *ha elohim*, in which *ha* is the Hebrew equivalent of 'the'. The problem, here, lies in the fact that *elohim* is the plural form of *el*. And, if *el* originally meant 'god', then *elohim* should mean 'gods'; and *ha elohim* should mean 'the gods'.

This plurality is emphasized in our second quotation in which the English singular and plural are strangely mixed. 'God said, "Let us make man in *our* image, in the likeness of ourselves . . ."'

The Jerusalem Bible attempts to extricate itself from a very difficult situation by appending a footnote:

It is possible that this plural form implies a discussion between God and his heavenly court (the angels) . . . Alternatively, the plural expresses the majesty and fulness of God's being: the common name for God in Hebrew is *Elohim*, a plural form. Thus the way is prepared for the interpretation of the Fathers who saw in this text a hint of the Trinity.

With all respect to the Jerusalem Bible's editors, we find this statement as eclectic a piece of reasoning as we have ever met. In essence, what these editors are saying is: 'The common name for God in Hebrew is ELOHIM — a plural form.'

Whereas, what they really mean is: 'The common name for ELOHIM in English is God — a singular form.'

And what if the Hebrew is correct and the English is wrong, as we suspect may be the case. In a situation such as this it would

not be unreasonable to choose the Hebrew original as the more likely solution rather than the later translation.

It is true that elsewhere in this chapter of Genesis the pronouns referring to the Deity are singular, but this is not unusual in early Middle Eastern languages where the plural is frequently implied. But nearly always, and there are over thirty cases, the noun is in the plural — *Elohim*. The odd exceptions are where it was necessary to refer to specific singular entities such as El Shaddai, El Roi or El Elyon.

In the early definitive chapters of Genesis, as we have them in biblical form — something is clearly wrong.

The singular — *EL* — is a very ancient word with a long, etymological history; and it has a common origin with many other ancient words in other languages — all with a common significant meaning.

The Sumerian	EL	meant 'brightness' or 'shining';
the Akkadian	ILU	meant 'the bright one';
the Babylonian	ELLU	meant 'the shining one';
the Old Welsh	ELLYL	meant 'a shining being';
the Old Irish	AILLIL	meant 'shining';
the English	ELF	means 'a shining being' — from the Anglo-Saxon AELF;
the Old Cornish	EL	meant 'an angel'.

All these terms indicate SHINING or BRIGHTNESS; and, consequently, it is our thesis that the Hebrew *EL* needs to be translated, in the first place, not as 'God', but as THE SHINING ONE. And the plural *ELOHIM*, a contraction of *HA ELOHIM*, responsible for so much activity in the early part of Genesis, requires translation as THE SHINING ONES.

If we apply this translation, the four quintessential quotations become:

'In the Beginning, the Shining Ones created the heavens and the earth.'

'The Shining Ones said, "Let us make man in our image, in the likeness of ourselves . . ."'

'Yahweh (The Leader of) the Shining Ones planted a Garden in Eden which is in the east . . .'

'Enoch walked with the Shining Ones. Then he disappeared because the Shining Ones took him away.'

The Old Testament does not tell us specifically who, or what, these Shining Ones were. But, fortunately, the ancient Sumerian records do, and also certain alternative Hebrew documents which are not

well understood by biblical scholars. This confirmatory evidence will appear in later chapters.

Another trap that we must mention here, lies in the Hebrew word which had been translated as 'the heavens'. This was *ha'shemim*, a plural form indicating 'the skies'. Like the Sumerian term *an*, which could be used for 'skies', or for 'high places', the Hebraic *shem* could also mean the 'heights'. And SHM was also the root of a word meaning 'plant' or 'vegetation'. In the context of the Garden in Eden, and the descriptions of this which will follow, we believe that *ha'shemim* originally meant 'the Highlands' — and 'the planted Highlands', at that.

Similarly, *ha'ares* which the Jerusalem Bible translates as 'the earth', is capable of being translated as 'the ground' or 'the land'. In comparison with *ha'shemim*, we believe it should have meant 'the Lowlands'.

The most important problem in these translations, however, after the elucidation of *elohim*, lies in the Hebrew word *bara* which is translated as 'created'; and there would be no reason to challenge this if it were not for the parallel Sumerian, and alternative Hebraic, versions which are to follow.

The term *bara* is only used for 'created' in the sense of a creation by God. Otherwise, it can mean such things as 'cut down timber', 'clear ground' or 'fatten oneself'. And if *elohim* does not mean 'God', but 'the Shining Ones', we ought to look at alternatives. The phrase in the first quotation could have meant — 'the Shining Ones cleared the ground (or felled timber) in the Highlands and the Lowlands' . . . because, according to the Sumerian record, that is exactly what they did. But there is another interesting alternative.

In Hebrew, the letter 'B' at the beginning of a word is frequently proclitic — that is, it appears to be an integral part of the word, but is really a form of modifying prefix; the actual word starts at the letter immediately after the initial 'B'. In its power to modify, it can indicate pleasure in verbs of perception, or seeing — and RA is the root of the Hebrew word 'to see'.

Consequently, it would be perfectly justified, in the circumstances, to transcribe אָרָא, not as *bara*, but as *b^era'a*. The latter would mean 'looked at with pleasure'. Such an interpretation would alter the first quotation to: 'In the beginning, the Shining Ones looked [down] with pleasure on the Highlands and the Lowlands.'

If the Sumerian account is to be believed, that is exactly what these Shining Ones would have done, because they are recorded as having descended onto the top of a commandingly-high mountain — from where they would have been able to see the

land in which they were ultimately to settle.

The final problem in these quotations, lies in the third one where the normal *elohim* is elaborated to YAHWEH ELOHIM. The term YHWH has greatly puzzled Hebrew scholars, and no satisfactory solution has been found for it — at least, not in a religious context. The matter comes to a head in the following passages which precede the Exodus.

[EX 3:1-2 TH VB] Now Moses, tending the flock of his father-in-law Jethro, the Priest of Midian, drove the flock into the wilderness and came to Horeb, the mountain of God. An angel of the Lord appeared to him in a blazing fire out of a bush.'

The Presence in the bush is described as *malak Yahweh*, literally a messenger of Yahweh, or angel. But the angel describes himself thus:

[3:6] 'I am,' he said 'the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face, for he was afraid to look at God.

Here, we have a prime example of the difficulties that ensue when the plural term *elohim* is translated as 'God'. This was an *el*, a Shining One, an Angel — who was saying, in effect, 'I am the Shining One whom your father knew — and Abraham, and Isaac, and Jacob as well.'

The narrative continues with Moses being pressed to accept a mission to rescue the Israelites from the bondage of the Pharaoh in Egypt, which he was greatly reluctant to do.

[EX 3:13-14 TH VB] Moses said to God, 'When I come to the Israelites and say to them, "The God of your fathers has sent me to you," and they ask me "What is his name?" what shall I say to them?' And God said to Moses, 'Ehyeh - Asher - Ehyeh.' He continued, 'Thus shall you say to the Israelites, Ehyeh sent me to you.'

The meaning of the Hebrew phrase *Ehyeh - Asher - Ehyeh* is accepted as being uncertain, having been variously translated as 'I am that I am'; 'I am who I am'; 'I will be what I will be'. By itself, *Ehyeh* is thought to mean 'I am' or 'I will be'; and, further, that in the third person, *Ehyeh* changes to *Yahweh* — or 'he is'. But this is scholarly speculation.

One alternative, which we should like to put forward, is that the term *asher* does not mean 'who' or 'that', in this context; but is cognate with the Sumerian *ash* meaning 'perfect' or 'one'. Then the full phrase would mean 'I am the perfect one' or perhaps, more likely, 'I am the first [of the Elohim]'. This would be compatible

with later claims of 'I am Alpha and Omega — the First and the Last.' The term *Yahweh* might then be an epithet rather than a name, indicating 'He is the first' or 'The Leader'.

Under this interpretation, which is the one that best fits the Sumerian and alternative Hebraic evidence, there would have been a group of Beings on Earth whose physical characteristics were such that men of two cultures, Semitic and Sumerian, referred to them as 'the Shining Ones'; and the chief among the group, in Hebraic terms, was *Yahweh* — the Lord.

The emphasis with which it has been found necessary to invest the term *elohim*, arises from the realization that to place God (an expression defining the Supreme Deity) in a cultivated plantation, or garden, and to have Him supervising a man in his ploughing, must in the lowest degree be *lèse majesté*, and in the highest — pure blasphemy. And yet this is what the Churches have done for centuries. But to record that a group of 'shining beings', who appeared to the indigenous people to have 'god-like qualities', were responsible for making the plantations, and for recruiting local men to do the labouring work, brings a far more rational atmosphere into an emotive arena.

The evidence for this rationalization is admittedly circumstantial, and there would be no justification for bringing it into serious discussion if the interpretation rested solely on the Genesis text. Fortunately, it is fully supported, in far greater detail, in both the ancient Sumerian literature and in parallel Hebraic documents.

But, before turning to this confirmatory evidence, there is some point in examining the full text of the Genesis passage which refers to the plantations in the Garden. The translation which we prefer is that given in the Jewish Torah because its scholars worked in the mainstream of Hebraic tradition. That these scholars were also those most likely to be affected by rabbinical interpretation has to be accepted; but, in the event, the relevant Torah passages only differ in minor degree from their equivalents in the Jerusalem Bible.


[GEN 2:4-6 TH VB] . . . When the Lord God [*Yahweh Elohim*] made [wrought] earth and heaven — no shrub of the field being yet in the earth and no grains having yet sprouted, because the Lord God [*Yahweh Elohim*] had not sent rain upon the earth and there was no man to till the soil, but a flow would well up from the ground and water the whole surface of the earth.

This passage is of particular importance because it marks the beginning of an older section of the Old Testament record. The very first chapter of Genesis, and the first four and a half verses

of chapter two, were compiled from the *Priestly Code*, the main body of which was put together in Babylonia in the later part of the sixth century BC. Half way through chapter 2:4, the authority changes to the older strata of the *Judaic* document which is believed to have been compiled in about 850 BC.

Two changes are immediately apparent. First, the expression *Elohim* is expanded to *Yahweh Elohim*. This implies that the older document refers to the Being who became westernized as 'God', in the phrase *Yahweh Elohim* which, in our view, should be translated as 'Leader of the Shining Ones', or 'Lord of the Shining Ones'. When the Creation story in chapter one was compiled, during the Exile in Babylonia, the term *Yahweh* was dropped, leaving *Elohim* on its own — this probably accounts for the pronouns being largely in the singular. It is possible that the later redactor had some suspicion that the chapter referred to the reconstruction of Eden rather than to the whole World, but still had reservations about crediting this to one person.

The second change is more important. In the younger document of the first chapter, the term *bara* is used which, as we have shown, could have meant 'created', but was more likely to have been *b'era'a* meaning 'looked with pleasure upon'. In the passage quoted above, from the older document, *bara* does not appear — it is replaced by *אָשַׁוּת* = *ashweth* meaning 'wrought', as in the working of iron. This word means 'formed by work or labour', and implies the careful and piecemeal construction of plantations in the Highlands and the Lowlands, rather than the instantaneous creation of the first chapter. And this is far more in keeping with our conception of the enterprise in Eden.

The passage continues by stating that the Lord of the Shining Ones 'had not sent rain upon the earth . . . but a flow would well up from the ground and water the whole surface of the earth . . .' The word 'flow' has been taken from the Hebrew *ad* or *ed* which has been translated, alternatively, as 'mist', 'cloud' or 'fountain'. But it also has the very simple meaning of 'surface water'; and Ball, who was the expert of his time in the study of Genesis, was convinced that the ultimate source of the term was the Sumerian *de*, the archaic form of which  clearly indicated the 'irrigation of a field. Its unequivocal meaning was 'to water' and 'irrigation'.

Even today, country gardens in the Middle East tend to be more practical than ornamental, and the cultivation of food crops is their primary concern.

The passage continues beyond our quotation with the 'formation'

of man by Yahweh Elohim, and that incident has no place here. It is described far more competently in Sumerian and Akkadian sources. The chapter then reverts to descriptive material.

[GEN 2:8 TH VB] The Lord God planted a garden in Eden, in the east, and placed there the man whom he had formed. And from the ground, the Lord God caused to grow every tree that was pleasing to the sight and good for food, with the tree of life in the middle of the garden, and the tree of knowledge of good and bad.

A river issues from Eden to water the garden, and from there it divides and becomes four branches.

The Garden in Eden was an irrigated area of cultivation containing grain fields, and a section of orchard; and other trees to shade the crops from the hot sun. This is emphasized by the reference to the need for it to be tilled, or ploughed.

It should be borne in mind that the Garden was not 'of Eden', a phrase which has been euphemistically adopted, but 'in Eden', and located in the eastern part of Eden. It was possible, therefore, for a river to issue from Eden to water the Garden; and, on reaching the garden, to divide into four branches for the purpose of irrigation. The allegorical allusion to names such as Pison, Gehon, Hiddekel and Euphrates, and the countries through which each ran, can safely be taken to be a later embellishment.

Eden was that broad district of the Near East in which the Garden was located: the Jerusalem Bible states that 'Eden is a geographical name but the place cannot be identified.' As far as the Book of Genesis is concerned, that statement is true; but other sources are more specific and, later, we shall suggest a location — and even point out the village which still bears the name of Ehdin.

But for now we shall leave the laconic passages of Genesis and turn to the far more rewarding, alternative, accounts which bring to life the Garden in Eden — and the Shining Ones who constructed it.

We shall make a start, in this enterprise of discovery, with the Sumerian epics.

Where Heaven and Earth Met

The Lords departed — the Highland Assembly
had ended. In it, the Lord had spoken —
at that time, in the language of *eme-an*:
“Let us set up dwellings of cedar-wood.”

— *Fifth Kharsag Epic*

The biblical story of the Garden in Eden has had many counterparts; but their documents are often little known outside specialist circles. Even within these circles, few have recognized them for what they are, as they tend to be obscured by apochryphal overtones. But one, fortunately for our thesis, was written in clear and secular terms, unmarred by those deification processes which were later to bring the story into such disrepute.

That counterpart was inscribed on clay tablets in Sumer — doyen of the civilizations born in the lower Mesopotamian Valley — where a whole series was made over a period covering the third millenium BC. They give the impression of being coveted library possessions, which were copied in many places, and in many centuries, in sequential ‘reprintings’.

The copies from which the account in this chapter is taken, were buried under the destruction of war, and were not brought to light again until American archaeologists excavated at Nippur (a Sumerian city some eighty kilometres south-east of Babylon) at the beginning of our own century, nearly five thousand years after they had been inscribed.

For some years, these ancient tablets lay in the basement of the Museum of the University of Philadelphia. Ultimately, a selection was studied by Professor George A. Barton of Bryn Mawr College, Philadelphia, and a translation by him was published in 1918, under the title of *Miscellaneous Babylonian Inscriptions*. Professor Barton

was under no illusions, and stated in his Introductory Note: 'It need hardly be added that the first interpretation of any uni-lingual Sumerian text is, necessarily, in the present state of our knowledge, largely tentative.'

And, over forty years later, Professor Samuel Noah Kramer was to write of the oldest of Barton's literary pieces: 'Although copied and published by the late George Barton as early as 1918, its contents, which center about the Sumerian air-god Enlil and the goddess Ninhursag, are still largely unintelligible'.

In Sumerian, the many phonetic values assignable to each ideogram, and the large number of meanings attributable to each of these values, provides the translator with a wide choice of interpretations, and particularly so, if the broad nature of the subject matter is open to speculation.



Sumerian scholars like Barton, in the early part of this century, viewed Sumerian literature in three parts — commercial, religious and historical; and it was generally assumed that historical texts were rare. For the translation of Sumerian texts they relied, where possible, upon parallel Semitic, Akkadian texts of a later vintage, after the Babylonian infiltrators had adopted the Sumerian language of *emi-ku* for their own purposes. But the Babylonians were inveterate deifiers of archaic personalities, and under the influence of this — and of the pantheistic, and ritualistic nature of their developing religious susceptibilities — much literature that was basically historical received a religious veneer.

In the confusion caused by these veneers, turn-of-the-century translators, who had themselves an innate religious bias, often failed to realize the historical value of what lay underneath.

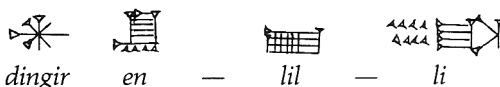
From his eleven tablets and cylinders, Barton produced a series of incantations, hymns, and ritualistic writings which appear to bear little resemblance to their probable original meanings. But by adopting a historical, and almost documentary, approach to the texts, and by adhering to two simplifying constraints, we have been able to obtain a consistent and connected narrative from nine of the tablets which has no religious, or supernatural, overtones whatsoever.


The first constraint was to accept that the proliferation of meanings assignable to each symbol was a function of the development of the language with time; and to assume that, within each list of meanings, there was a relatively small number that could be ascribed to ideograms from the first half of the third millenium BC. Doubts over which these were could be largely solved by reference to the archaic, pictorial representations from

which the ideograms had evolved.

This approach is excellently illustrated by the ideogram  which had principal phonetic values of *gub* and *li*, and twenty-four separate meanings in the sign lists. The archaic sign from which the ideogram had evolved, in its original vertical position was simply  a picture of a plant in a pot. Of the many later meanings, there is only one that could be represented by the early pictogram, and that is *li* meaning 'cultivation'.


In the narrative which follows, the central figure is Enlil, inscribed as:



and transliterated as *dingir en - lil - li* in which the determinative word *dingir* indicated an aristocratic (later, theocratic) category of person. *li*, the plant pot, is on its side and is half-evolved towards the Assyrian stylized form. Contemporary scholars translate *dingir en-lil-li* as 'God of the Wind, or Air', as the Babylonians did. It is taken for granted that the syllable *lil* = 'wind', and that *li* was simply a euphonic augment that should be ignored in translation. But the older phonetic rendering of  was not *lil* but *ge*, and was the genitive 'of'. Consequently, under our constraint, the phrase should be transliterated as *dingir en-ge-li*, and translated as 'Lord of Cultivation'.

This realization changed the whole concept of the background to the epics; they did not deal with 'gods', but with 'lords'; and not with ethereal subjects, but with down-to-earth farming!

The second constraint was concerned with grammatical elements. It was assumed that, in the early stages of writing, the grammatical constructions were still simple, and that elements of pre- and post-positional significance, of verbal force and of euphonic augment, had less emphasis in the language then than it had later. Professor Dyneley Prince has stressed the point in his *Materials for a Sumerian Lexicon*:

No better example than  can be had of the manner in which the original syllabary was treated in the course of centuries. Here we find a sign which primitively meant only 'water', and most probably corresponded to the simple vocable *a* = 'water', from which meaning, as shown above, were developed: 1) almost every possible conception directly connected with 'water'; 2) a number of ideas suggested by the secondary sense of 'semen' (= 'water'); 3) a word denoting 'effulgence' (= 'shining water'), also with the value *dur*; and 4) the *a* which was


probably an arbitrary value used in grammatical relations, having no connection with *a* = 'water'.

Consequently, in early inscriptions, we have expected such syllables as *mu* = 'opening'; *na* = 'stone' or 'rock'; *im* = 'storm'; *e* or *eku* = 'water-course'; and *a* = 'water' — among many others — frequently, but by no means exclusively, to have been used as nominal and descriptive terms, with their original meanings, rather than as grammatical elements.

Also, being aware that rigid syntax was a late development in many languages, we have been prepared to meet variations in accepted word and sentence structure.



These two constraints have been invaluable in obtaining coherent, consistent and intelligible translations. And, apart from the association of the ubiquitous Enlil with cultivation, and his first tenuous connection with a garden, it was further noticed that the root of the originally composed word *en-ge-li* (*engeli*) is NGL which is the same as that in the Indo-Germanic term 'angel'.

One method which the Sumerians used to restrict ambiguity was the use of word-group determinatives. For example, the determinative prefix *gis* was used to indicate that the following word was the name of a tree or shrub, or of an object made of wood; *su* determined objects made of leather.

Similarly, the star sign  = *dingir* was often used in front of apparent personal names to indicate a special group of high-ranking people. In later Sumerian and Babylonian inscriptions it had the connotation of 'god', but we are convinced that this was not the intention in earlier times. In the expression *dingir en-lil-li*, *en* meant 'lord', and it might be possible to consider a translation such as 'god-like Lord of Cultivation', but this is not entirely satisfactory because the deification practice was a later development.

The word *dingir* appears to have been a consolidation of *di-in-gir*, the syllables of which have associations with plants and irrigation, combined with planning and judgements; and this evidence points to it having indicated, originally, an aristocratic group of people who were associated with agriculture. In the translations which follow, where *dingir* needed to be recognized because of a nominal form, it has been represented by 'Lord' and, occasionally, by 'Lady'.

We shall demonstrate that this aristocratic group, who were known in Sumer as the Anannage, were responsible for founding the Settlement known to the later Hebrews as the Garden in Eden, and that they were revered as benefactors by the local people among

whom they lived and worked. The Settlement of the Anannage was indicated by the ideograms   which had the phonetic value of *gar-sag*, or Kharsag, and appear to mean either the 'principal, fenced enclosure' or the 'lofty, fenced enclosure'. Possibly both translations are valid.

The Anannage, therefore, were the Sumerian equivalents of the biblical Angels. Only after they had disappeared from the Middle Eastern scene were they worshipped in the religious sense; and they were then so enveloped in supernatural trappings that their intrinsic characteristics were swamped in a morass of pseudo-religious adulation.

Before the advent of Semitic influence, the Sumerians had no shrines, and built no temples. One of the first temples to be built by the Semites was dedicated to Enlil at Nippur (home of our tablets) by the early king, Naram-Sin, of the dynasty of Agade which was Amoritic in origin. In due course we shall suggest that the Anannage, having left Kharsag millenia earlier, departed from Sumer because of the first incursions of Amorites from the Syrian Highlands. The temple at Nippur was built some three centuries after the Anannage had left Sumer, and was named *e-kur*, 'Mountain House' — and built in a city of the Plains that was two hundred kilometres from the nearest mountain. But there is evidence in the literature that the first *e-kur* in Nippur was a house, and not a temple — built for Enlil to live in.

The name *e-kur* would have had a nostalgic flavour of the mountainous area from which the Anannage had come — and which they dearly loved; in fact, it was one of the names given to Enlil's Great House in Kharsag. Our modern house names are frequently chosen with the same nostalgia in mind. Thus we have a situation where the original Mountain House was burned to the ground; its successor in Nippur was destroyed in war; and the third was built as a commemorative temple to a personality, the memory of whom had become blurred with time.

Enlil was the leader of the Anannage in Kharsag, and so equates with the Lord of Spirits, the leader of the Angels. The Lord of Spirits is an expression taken from the later Greek whose word for 'spirit' was *pneuma* = 'air' or 'wind'. Hence, the Greeks had copied the error of the Babylonians and, at the same time, confirmed the synonymy of the two leader-names.

In the Epics of Kharsag, we first meet the name Anannage in its shortened form of *a-nun* (*nan*)-*na* in the opening lines of the so-called 'Creation Myth' which, for obvious reasons, we have renamed 'The Arrival of the Anannage'. There it is stated:



gar — sag an — ki — bi — da — ge erim an — ni
 Kharsag heaven earth and assembly heavenly





dingir anu a — nun — na — (ge) im — tu — ne es — a — zu
 lord Anu sons great (of) entered they many wise ones

The general sense of these lines is clear, but the detail is open to comment. It is not usual to preface *a-nun-na* with two star signs, so we have assumed that one is the aristocratic determinative, and the other is either *an* = 'heaven' or 'highland', or *anu* = 'Anu' who was the supreme commander of the Anannage, living in Eden but outside Kharsag.

From this approach, we derive the translation:

'At Kharsag, where Heaven and Earth met, the
 Heavenly Assembly, the Great Sons of Anu,
 arrived — the many Wise Ones.'

There are a number of possible variations, but none upsets the main theme. And it has to be remembered that as the Sumerians were accomplished exponents of the 'pun'; the resulting paronomasia may have been intentional, in order to give several meanings by the use of one economical phrase.

For the precise translation, much turns on the interpretation of  = *tu*, *tur*, or *uru*; *tu* could mean 'bear' or 'beget' or 'enter' — from which we have chosen 'entered', and used its equivalent 'arrived'. Neither *tur* nor *uru* have relevant meanings. But if we consult the most archaic form of the sign, we find : this pictorial representation could be a 'tented dwelling' which would imply that the Anannage dwelt at Kharsag (which they were about to do), and there would be no arrival. But the sign also has the semblance of a mountain, and the word for mountain — *kur* — has a similar sign without the arrows. These arrows, above the mountain, indicate movement from the sky down towards the summit. Now Kharsag was in a mountainous area, and the name later become a synonym for 'mountain'; we believe, therefore, that the downward-pointing arrows are the definitive markers and indicate 'descent'. Although, on this evidence alone, we would not have used the expression 'descended on Kharsag' — because of the speculations it could arouse — we are pressed into doing so by a Hebraic record recounting the arrival of reinforcements for the

angel teaching staff at the Garden in Eden:

[EN VI.6 VB] Altogether, they were two hundred who descended in the days of Jared, on the summit of Mount Hermon.

To be consistent, in the face of the unequivocal Greek in which Enoch's comment is written, the Sumerian prologue has to be written in English, as:

'At Kharsag, where Heaven and Earth met,
the heavenly Assembly, the Great Sons of Anu,
descended — the many Wise Ones.'

In this context it should be noted that, in the vernacular of Middle Eastern languages, the terms 'son' and 'father' do not necessarily imply a blood relationship, but often an association of subordinate and leader in a group, or institution.

The re-examination of Barton's tablets showed that nine of them referred to a series of overlapping events. These epics were a consistent and intelligible account of a series of developments of paramount importance to the local tribesmen among whom the Anannage settled; of such importance that the memory of them was carried for several millenia in oral, family traditions. Eight of the epics elaborate on individual themes, while the ninth, which starts with the two lines discussed above, forms a précis framework within which the other eight fit. The establishment of this framework has allowed many earlier difficulties of meaning to be elucidated; and often seemingly irrational, mythological elements to be moulded into a credible account of a connected series of very distant events.

The geographical area (*Map 1*), with which the epics were concerned, was not the Mesopotamian setting around Nippur, but the mountain-girt valleys where modern Lebanon, Syria and Israel now adjoin: this is the same area in which the alternative Hebraic account of Eden is set. The evidence for this will be laid out in Chapter 6.

In this area, the narrative describes the founding of a mountainous settlement within which agricultural, horticultural and arboricultural operations were carried out in a lofty, inter-montane basin, liberally irrigated at all seasons from a reservoir artificially constructed by the damming of a seasonally-flowing river issuing from a mountain ravine.

The particular group of Anannage who founded this Settlement were led by 'Father' Enlil (the Lord of Cultivation) and included Enlil's wife-to-be, Ninlil, also referred to as Ninkharsag (Lady of

Kharsag). She appears to have been an agricultural biologist in her own right. The group also included Enki (Lord of the Land) who, in modern terms, would be considered the 'operations manager'; and Utu, or Ugmash (later called Shamash by the Babylonians, Ogmios by the Continental Celts, and Ogma by the Old Irish) who, being concerned with surveying and observations of the Sun, became deified as the Sun-God of the Babylonians and, probably, the eponymous forerunner of Apollo and others.

The group were democratically organized with a Council of Seven within which all major decisions appear to have been taken; and which assembled, periodically, in a Council Chamber within the original Mountain House.

Occasionally, their Supreme Commander — ANU, joined them in their deliberations, in the same manner as is reported by the alternative Hebraic record for the Most High and the Council of the Seven Archangels.

In recounting the narrative of the Kharsag epics, it is appropriate that the oldest tablet gives an account of the meetings at which the decision was taken to settle, there. We shall enumerate this as Epic 1.

Kharsag Epic 1: The Decision to Settle

This most ancient of the nine narratives was inscribed on a baked-clay cylinder with a diameter of 13cm and a length of 16cm. On this small artifact — assembled from eight broken pieces — twenty columns, each of sixteen lines, were legibly inscribed with cuneiform characters in the style of the first half of the third millenium BC — certainly not later than 2500 BC, and possibly a century or two earlier. This was also the era of the building of the Great Pyramid, and of the earliest excavations and earthwork construction of Avebury, Silbury Hill and Stonehenge; as well as the founding of the splendid cities of Harappa and Mohenjo-daro in the Indus Valley.

Even after restoration, the cylinder is still partly broken and defaced, but the greater part of nineteen columns of inscription remain giving some 170 lines capable of intelligible interpretation out of the original 320 lines. In presenting these to the reader, continuity has been preserved, in some instances, at the expense of the original line formation. The original transliterations of these lines have not been included for reasons of economy of space, but all the technical references required to identify the inscriptions may be found in Appendix C.

The narrative begins with three speeches by Ninkharsag (Ninlil)



Figure 1. Autographed text of part of the first Kharsag Epic.

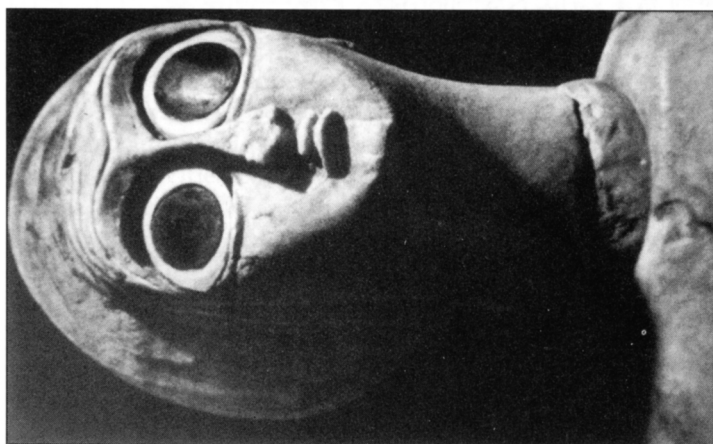


Plate 2. The Lady Ninlil (Ninkharsag). Persian: *Anahite* from Mari in Iraq, 18C B.C.

to the Anannage Council in which she was obviously arguing vehemently for what she considered to be right. That she had some considerable self-interest in the outcome of the second argument will be demonstrated later. She had firm opposition from Anu over this, but such were the democratic practices of the Anannage that she was able to pursue her argument to good purpose and win her point. Afterwards, she was roundly acclaimed by her colleagues, but whether this was for her good arguments, or for standing up to Anu, we are not told. This lead her into a flow of emotional tears; and much the same seems to have happened on another occasion when she rushed out into the darkness, presumably to cover her confusion.

There was some reservation, obviously, over the proposed site for Kharsag, and it appears that Ninkharsag's well-argued case was the turning point. It was decided to put an experimental pilot-scheme into operation, probably for a limited period of two or three years. This scheme was so successful, because of the competence of agricultural-biologist Ninkharsag, that an ultimate decision was taken to establish a permanent Settlement.

They all turned around as she stood up to answer.
She spoke rebelliously — she spoke strongly:

With this Settlement will come prosperity;
an enclosed Reservoir — a water trap —
should be established.

The good land is full of water; because
of the water, food will be plentiful.


This perfect Eden* is full of water; it
should be irrigated from a cascading watercourse.

By its side, a great, protected watercourse
would gush forth — it would increase production;
storm-filled, power would be generated by its pressure;
this water would flow from the Reservoir.

The good land is full of water; because of the
water, food will be plentiful.

... ..

Ninkharsag spoke:
spoke of building a bright house high up on the Rock.
Anu was strongly opposed to this:

*The Sumerian word is *edin* meaning a 'remote, or uncultivated, plain'. But its archaic sign  indicated watercourses and irrigation, derived from a cascading source.

'She may say that what is lofty
will be brightest of all.
Let us not speak about the brightness —
let us speak about the many cedar-wood fires
[that would be needed].'

Its lofty situation was not overruled!

Two cups of good wine they poured out for her;
two large cups they poured out for her —
and ordered food to be brought to her,
which she loved.

The Serpent Lady had spoken through tears.

In front of the Great Lord Anu,
the Lady of Enlil, the Lady of Kharsag;
in front of the Great Sage, Anu,
the Lady of Enlil, the Lady of Kharsag,
stood up to speak to him:

'We must burn the cedar-tree pests —
there are seven kinds;
my receptacle is good for burning,
in the middle of the Serpent area.

You spoke of high water-channels —
a mighty stream of high water;
it must be brought to your young plants —
and the high water-stream to the trees.

... ..

... .. a favourable future.'

She spoke of its Granary;
she spoke of its house and garden,
of the desirability of its loftily-placed house.
Spoke of its irrigated enclosure —
of building roads —
of a maternity building for mothers —
its site high up.

She spoke of creating a watered garden —
with tall trees;
she spoke of testing* the food soil.

*Literally — examining the food soil.

She spoke of the sunny, watered Settlement;
 the sunny planted Settlement — of the future for it;
 the shady, watered Settlement;
 the shady, planted Settlement — of the future for it;
 the people of the watered Settlement;
 the people of the planted Settlement —
 and of their future.

The mountainside was bright
 with much overflowing water —
 all was brightness;
 the splendid rain-storms were our protection.

The Lord Enlil whose creativeness

... ..

[spoke] of the Lady Ninkharsag

[spoke] of the Building of Life in the High Place.

She lowered her eyes, bowed down before him,
 and went quickly out of the Sanctuary —
 hurrying into the darkness.

The narrative now shows a time lapse, because when the next stanza begins it is clear that the Great House of Enlil, on the High Rock, has been built. Enlil is rejoicing in its brightness, and at the competence of his wife in planning it.

Rejoicing at its brightness, and
 at the competence of its Lady —
 the House of Enlil —
 rejoicing at its brightness, and
 at the competence of its Lady,
 its Lord stood up to speak.

The bronzed Lord spoke —
 at the lofty place, the bronzed Lord

... ..

[spoke] of the loftily-built tree plantations;

spoke of the strong storms flooding

the lofty cedar-tree enclosures;

[spoke] of destroying all the insects on the vines
 with a great light before Sunrise.

Anu spoke of the Mother — the Shining Lady —
 our faithful 'queen'.

He said that he would not speak of
 her brilliant intelligence, or of her wise goodness.
 He would speak about the woman who

had increased the cultivation, so much, by
lofty irrigation from divided watercourses;
the leader who had increased the harvest from the orchards —
our 'queen' who had produced a three-fold bearing of fruit.

The decision of the High Council had been to settle
in the small lofty Sanctuary, and to construct
the high, overflowing dam of water.

The second part of the epic is devoted to troubles which the Settlement encountered in its early days, particularly from a sickness which swept through the whole encampment. In the Settlement health experts quickly discovered the cause, and Enlil pronounced an edict which must have been repeated thousands of times in Middle Eastern establishments, right up to the present day.

By the time which this second part records, Enlil and Ninlil had had a son Ninurta; and he, too, was to succumb to sickness.

The stone jars were pressed down with grain.*

The Serpent Lady hurried to the Great Sanctuary.
At his home, her man — the Lord Enlil —
was stricken with sickness.
The bright dwelling, the home of the Lady Ninlil,
was stricken with sickness.

At the Building of Knowledge, the Lord Enki
was stricken with sickness.
At his home, her man — the Lord Enlil —
had eaten rich food;
had drunk abundant water.
Now, warm milk was served to him;
he could not swallow cooked food.
For food, he took heated milk.

... ..

... ..

because the Lord Enlil was stricken with sickness:
Fate brought it — fate took it away.

When the Lady Ninkharsag came out
from the Lord Ninurta's nursery,
she ordered that night and day,
all light should be shut out —
darkness should fall.

... ..

*A way of saying that the harvest had been good.

Because of it, the Sanctuary was barred;
complete silence in the House,

... ..

'Sickness ... sickness —
it spreads all over [the Settlement].
Teacher of Life ... Lord of Fertility,
Teacher of Life ... Lord of Fertility
pour out a double portion of Wisdom;
pour out ... remove it from the Sanctuary.

'Our splendid Mother — let her be protected —
let her nor succumb;
pour out Wisdom — restore the Mother to Strength;
do not let our Mother die — the Shining Lady.
Give her life —
let her be protected from the distress of sickness.

'There is no rest for this Serpent;
from sickness to fever

... ..

'Sickness
Four times your fears were aroused by it,
when the woman cried out ... cried out.
The bronzed Lord of Knowledge [Enlil]
ordered a double dose of the medicine.'

Where the sickness raged at the High House —
where Ninurta lay in a fever,
where he cried out in the Sanctuary ...

... ..

In the House, she spoke to the Lord Enlil;
she declared:

'The sickness has been repulsed
from the face of the Land —
protection has overcome it.'

To the Lord Enlil, running a high temperature:*

'Protection has overcome it.'

*Literally — 'burning in his bed'.

In Eden, thy cooked food
must be better cooked.
In Eden, thy cleaned food
must be much cleaner.
Father, eating meat is the great enemy —
thy food at the House of Enlil.

From his bed, he established these wise protections —
this plan of life.

The bird discovers the sown field.

... ..
its burning prevented eating,
where the Lord prohibited the eating of beef.
Many had eaten
... where the sickness

To go forth, the watercourse
flowed from the wall (of the dam).
When full, the Lord Enlil, prudently,
used to observe its height.

He cried to the Serpent Lady:

‘At high water, observe the dam
... ..’

The Lady spoke to them:

‘... the Settlement ...
do not let it overflow its banks.
The sides of the watercourses are strong,
but its swift flow dams up the angry waters;
the damming-up could cause
the Reservoir to overflow in the night.
Let the Shining Ones watch for the Lord Enlil.
... ..’

The sickness was very serious, and Ninlil, if not Ninurta as well, was very ill; but she seems to have recovered more quickly than Enlil. She was still on her feet when Enlil succumbed, and had recovered sufficiently to give instructions to those responsible when Enlil, from his bed, began to worry about the height of the water in the reservoir.

The parallels between this epic account and the Hebraic record at the Garden in Eden are highly convincing. Not only is ‘Eden’ twice mentioned, but the reference to the ‘Serpent Lady’, as an

epithet for Ninkharsag, and to her 'Serpent' area, presumably the area in which she worked, are clear confirmation of the scientific nature of the work carried out by the equivalent Serpents in the Hebraic account. This will be studied in more detail in a later chapter.

It is also of significance that Enlil, from his bed, was concerned over the height of the water in the dammed reservoir; when we reach the alternative Hebraic account, there is clear evidence there that, in the Garden in Eden, certain angels were responsible for measuring the rainfall, and for controlling the level of the water in the reservoir.

The mention of the 'Building of Knowledge', which is referred to many times in the epics which follow, is also a part of the alternative Hebraic account which goes into considerable detail in describing the work carried on there.

But perhaps the most telling piece of evidence is the line:

'Let the Shining Ones watch for the Lord Enlil.'

Here, we have direct confirmation that the Anannage were the *Elohim* — the Shining Ones.

These parallels, and the many others which occur in this study, are the evidence on which it becomes possible to postulate that Kharsag and the Garden in Eden were one and the same place, and that the Anannage and the Angels were the same people. The great virtue of the Kharsag epics is that they strip away the religious gloss that surrounds terms such as 'Angels' and 'Heaven', and allow us to concentrate on the activities of an advanced people — with distinctly 'human' characteristics and frailties.

Quite apart from the building of a dam and reservoir, and the careful irrigation of the plantations, the level of sophisticated knowledge available to Ninkharsag, and her colleagues, is a matter of considerable surprise. Such entries as:

'we must burn the cedar-tree pests — there are seven kinds ...'

'... of a maternity building for mothers ...'

'... of destroying all the insects on the vines with
a great light before Sunrise.'

'... thy cooked food must be better cooked.

... thy cleaned food must be much cleaner.'

argue a level of scientific knowledge more representative of our modern age than of what we have previously known of the prehistoric millenia. It is only in comparatively recent times that

entomologists, working in Africa in pestilential areas, have used powerful lights in the practice of luring insects into places where they could be destroyed.

The Anannage were, indeed, the 'many Wise Ones'; aliens in a primitive human society at Kharsag; an anomaly which is emphasized even more strongly in the next epic.

Kharsag Epic 2: The Arrival of the Anannage

This epic is the so-called 'Creation Myth'. In our view, it does not have anything to do with creation, except in an agricultural sense; nor is it a myth. It appears to be a straightforward account of the conditions in the tribal homelands of the Highlands, when first the Anannage arrived, and of how they settled-in and set up their farming operations.

A number of personalities are mentioned which require prior comment. In our experience, all *dingir*-prefixed names are appellations descriptive of occupations, or responsibilities; or of mental or physical characteristics. Inability to recognize this, has led to much duplication of so-called 'god-names' through the centuries — because many personalities were multi-skilled, or occupied more than one responsibility. We have already cited the case of Enlil whose appellation is descriptive of his responsibility for an agricultural project. Another we could mention, is Ugmash whose name meant 'Sun Wisdom' — he was responsible for solar observations in connection with surveying.

It follows that many personalities, succeeding to these responsibilities, could have the same recorded cognomen. By the same criterion, if Enlil were also, for example, Lord of Irrigation and Lord of the Plantations, he would have had three names in the 'Great God Lists', at least.

In the lines below, a number of such descriptive terms have been absorbed into mythology as 'god-names'. One example is *dingir tag-tug*, a personality who should not be called Tagtug, as Langdon does; nor Takku, as read by Barton, or Uttu, as recorded by Kramer — but simply as 'Lord of the Breaking-down Implement'. Even the term 'Lord' may be placing too high a significance on the individual, because the Anannage had a three-tiered structure in their hierarchy, the lowest of which do not qualify for ennoblement.

The word *tagtug* divides into *tag* = 'implement', and *tug* = 'break-down', so that this individual was responsible for making, or operating, a 'breaking-down implement'. In the context of 'turning over the hard earth', which is mentioned, this implement was almost certainly a plough. The simplistic interpretation of *dingir tag-tug*



Plate 3. The Stele of Naram-Sin (possibly commemorating the 'Descent of the Anannage')

would be Anannage 'Ploughman', but to use this term would be to lose the sense of awe and gratitude with which the local people viewed their benefactors; to retain the true flavour of the epic, we shall use the expression 'Lord of the Plough'.

Obverse:

At Kharsag, where Heaven and Earth met, the Heavenly Assembly,
the Great Sons of Anu, descended — the many Wise Ones.

The Lord of the Granary had not yet arrived;
there, the grass had not yet become green.
The Lord of the Plough had not yet prepared
the land and the water;
for the Lord of the Plough, the implement
had not turned over the hard earth.

The cattle-shed had not been given running-water;
had not been watered from the overflow;
the ass had not been watered;
the seed had not been watered.
Then, the well and the irrigation channels had
not been dug;
then, had not been dug for the ass and the cattle.
Because of the sunny enclosure, and the Lord of
the Granary, the harvest would be heavy.

The Anannage, the Great Lords, had not yet arrived;
The shesh — grain* of thirty days did not exist;
the shesh — grain* of fifty days did not exist;
the small grain, the mountain grain, the animal
fodder, did not exist.
Hand utensils and clothes did not exist.

The Lord of the Plough had not sown the grain; then,
the enclosure had not been erected.
Together with the Great Lords, the Great Lady had
not arrived.
The faithful Lord Ugmask had not taken observations
of the movements of the Sun.

Mankind learned from the Great Shining Ones; they
set things in order.

Man had not yet learned how to eat and how to sleep;
had not learned how to make clothes, or permanent
dwellings.
People crawled into their dwellings on all fours;
they ate grass with their mouths like sheep;
they drank storm-water from the streams.

*The term *shesh* is not yet understood.

At that time, where the Lords planted greenery,
 its fruit covered the extensive enclosure;
 the Lord of the Granary made it beautiful.
 The Lords rejoiced in the enclosed place —
 in its food enclosures — in its shady orchards.

Where the Lord of the Granary had planned abundant
 vegetation,
 the Anannage, in their bright dwellings in the
 spacious enclosure,
 ate abundantly, but were not content.
 Of the excellent milk from the spacious sheepfold,
 the Anannage, in their bright dwellings in the
 spacious enclosure,
 drank abundantly, but were not content.

Because of the surplus food from the spacious enclosure,
 they made a favourable decision that Mankind should be
 raised to an equal place

Reverse:

... ..

At that time, the Lord Enki was speaking to the Lord Enlil.
 Father Enlil had appointed the Lord of the Granary to erect
 that splendid, enclosed dwelling
 the splendid dwelling — the light dwelling — place with
 lofty water

The Lord Enki and the Lord Enlil conversed animatedly ...

The Lord of the Granary, from the splendid watercourse [had
 watered] the cattle-shed

The cattle-shed was surrounded by a wall
 he covered the stocks of food in a lofty building.

The Lord of the Granary irrigated the fields;
 he made their bright, enclosed places and cultivated fields;
 he made firm the wall of the cattle-shed;
 he appointed a herdsman for his abundant cattle:
 the Lord of the Granary was made responsible for the building.*

Rich pasture-land was established for the abundant, fat cattle;
 its fields were full of lively horns;
 the vigorous young animals raced about the Heights.
 The Lord of the Granary and the Cattle-Shed multiplied the
 offspring.

*Literally — 'was set over the destiny of the building'.

He commanded a Reservoir to be established;
 it was sited on the Heights;
 in the shining Land, lofty water was established —
 it was sited on the heights.

The Lord commanded — the Arbiter* planned it.
 In this Land, this *created* place, food was greatly
 increased for the people.
 The Arbiter of the Land established shade in it.
 Where the perched House stood, the ground was made
 shady;
 and, then, the boundary was fenced-in.
 Because the Lord commanded these things, they were
 established, there, in the Highlands.

 At the place of the Waterfall, the Companions and
 their wives were given a feast;
 in a shady field, many helped with the serving.

The story told by this epic is simple, progressive and unequivocal.
 Like the 'Creation' story in Genesis, it has seven parts — and at
 the end, the 'gods' rested.

1. A group of alien Sages, referred to as 'the Shining Ones', arrived
 in a mountainous area and settled in a fertile inter-montane valley.
 They called the general area Eden; and the place where they lived
 and worked, Kharsag.
2. When they arrived, the local tribespeople were primitive; they
 wore skins and furs and lived in mountain caves; they were foragers
 and, probably, hunters.
3. The aliens ploughed the land; formed enclosed fields; sowed
 grain of at least three different kinds; planted fruit-trees and trees
 for shade; and liberally irrigated them.
4. They domesticated sheep and cattle, and housed them in
 permanent buildings with running water.
5. The sheep and cattle prospered, the harvests were good, and
 much surplus food was produced. Man was invited in, as a partner
 and helper, to share the bounty.
6. A reservoir was constructed in the higher country to provide
 water for irrigation, all the year round.
7. The aliens built houses for themselves, including one large, bright,
 principal dwelling.

*The Arbiter was probably Ugmarsh — the Surveyor-Judge of the
 Anannage.

When the basic work had been completed, or when the harvest was in, they all took time off to feast and make merry. And we are told that some had wives with them.

This was an 'Arcadian' idyll — this was the Garden in Eden in its earliest days. This was the perfect, peaceful scene; but we know that it was not to last. From the previous epic, we learned that sickness overtook the Settlement, and from the alternative Hebraic account, we shall find that the next reinforcements of angels were to bring terrible troubles to the Lowlands. In the epics which follow, further troubles occur — mounting to the final, awful destruction. But, for the present, there is that air of peace, plenty and good companionship which inspired the chronicler to praise the alien benefactors.

Towards the end of the epic, there occurs this pregnant phrase:

'In this Land, this *created* place ...'

The italics, of course, are ours; because we wished to draw attention to the specific reference to creation. We believe that it is from ancient comments like this, that the religious concepts of the 'gods', or God, creating Earth, came to be adopted. At Kharsag, the Anannage did create the fields, the plantations, and the Settlement; before their arrival there were no such amenities — but they did not create the Land, itself. We still carry the misunderstanding in our language, today, with earth — the soil in which we grow our food — being synonymous with Earth, the planet on which we live.

When we realize that the Highlands of Eden were referred to as 'heaven' by ancient chroniclers, and the adjacent Lowlands as 'earth', the limited creation of 'heaven' and 'earth' becomes perfectly understandable.

Kharsag Epic 3: The Romance of Enlil and Ninlil

In the first epic, the narrative, apart from a closing reference to watching the level of the reservoir, stopped with sickness in the House, and young Ninurta in a fever. 'Protection has overcome it' was a significant line. This 'protection', which appears to have enabled all the principals to survive, had been provided by sages called *gurush* — a word with which our modern 'guru' must surely be cognate.

Enlil issued instructions on health precautions; and those concerning cooking, and food preparation, were to exercise the Semitic descendants of the local people of Kharsag for millenia, as reference to the Desert activities of the wandering Israelites will amply demonstrate.



Plate 4. The Lord Enlil and the Lady Ninlil (Ninkharsag).

At the beginning of that epic Ninlil was probably already pregnant, which may have accounted for her emotional outbursts, and by the end of it she had given birth to a son. This event may have been something of an embarrassment to the Anannage, while







looking for a place to settle where they could found the project which appears to have been their mission.

As far as the narrative reveals, Ninlil was the only woman in the group (always assuming that the wives mentioned in the penultimate line of Epic 2 were wives of men working in the plantations); and she was a working biologist in her own right, and a key member of the team. The birth must have put a considerable strain on the early resources of the group, but no hint of recrimination is recorded. That she was successful as a mother is clear; she probably became Astarte, Venus and the archetype of all mythological 'Earth Mothers' and 'Earth-Goddesses'.

The romance of Enlil and Ninlil, which lead to her pregnancy, was well-known in Sumerian literature, but without the background of Kharsag and its works, earlier translators have met with considerable difficulties. The usually quoted text is from an Akkadian translation of the original, but our Philadelphian version was only written in Sumerian. The Babylonians, at a time-distance of over five millenia, were at the same disadvantage as modern translators, and were responsible for many of the fundamental misunderstandings.

They assumed that the action took place at Nippur, on the banks of a canal called Nunbiirra, but this assessment is a prime example of the problems that arise from an inadequate knowledge of the context.

A pseudo-proper name was used for the canal because the Sumerian expression was considered obscure. The 'canal Nunbiirra' is written in our text as:

	—		—		—		—		—	
a	—	id	—	nun	—	bi	—	ir	—	ra
river				great		the		flowed		swiftly

The 'canal Nunbiirra', corrected, becomes 'the great river flowed swiftly', a phrase which fits naturally into the context.

The false location, at Nippur, was occasioned by the phrase *en-lil-ki* which has the meaning 'place of Enlil'. Later, Nippur was the place of Enlil, but only after the destruction of Kharsag and the abandonment of the mountain home. Before that 'the place of Enlil' was Kharsag, and a sizeable river ran close to it, particularly during the seasonal rains.

Current translations refer to the 'rape' or 'seduction' of Ninlil but, in our translation, we can find no suggestion of this, but only a love story brought to a natural conclusion — and, possibly, it is the archetype of all love stories.

(i)

At that time, the dwelling place of the Lord Enlil
 did not exist; they had not established a dwelling;
 the dwelling place of the Lord Enlil, in the Settlement,
 did not exist; they had not established a dwelling.
 The wide river, the bright river, did not exist;
 its dam, its stone-walled dykes, did not exist;
 the barrier-dam, the water-restraining dam — its high
 reservoir did not exist;
 its beneficial, extensive, sweet-water reservoir
 did not exist.

The great river flowed swiftly, its turbulence not yet tamed;
 by its force, it was tearing away the lower land — its
 protected approach did not exist.
 The Lord Enlil, the young Teacher, the Lady Ninlil and the
 young Shining One were not there.
 The Great Lady of the Grain Enclosure, the Mother, had not
 made her appearance.

Then, at the splendid place, the Lord's House — its capping —
 was constructed in its turn.
 Next in order, the Lady Ninlil, the Great Lady, constructed
 the big, fenced, grain enclosure.

The chronicler of this epic is clearly the same one who wrote 'The
 Arrival of the Anannage'. His style is recognizable; he loved to set
 the scene before he began the narrative, even if it involved taking
 a poet's licence with time and the order of events. He now returned
 to the time before the building of the Lord's House.

Like a necklace, the splendid river, the shining river,
 flowed through the darkness.
 The Lady Ninlil stood on the bank of the strongly-flowing
 river — savouring the darkness.
 Gazing on it, she was entranced by the water — uplifted
 by the splendour.
 The Lordly Father rejoiced on the Great Mountain; he gazed
 and was uplifted by the splendour;
 the Teacher who was responsible for its Destiny, gazed on
 its glory and was captivated by its splendour.

The glorious water flowed strongly; his excitement increased
 — in the darkness they kissed.
 The heart of the Woman sang; her heart was completely captivated;
 desiring, she gave herself submissively:
 he threw off his clothes; entering swiftly, his erect penis
 poured out life into her.
 The river was shining — a shining river poured out into
 the Woman.

The Lady Ninlil stood entranced on the river bank, captive
of her Lord.

The Lord Enlil's eyes were bright; the Lord's eyes were
shining — he looked tremblingly at her.

On the Great Mountain, the Father, Lord Enlil of the shining
eyes, looked at her with trembling eyes;
her Teacher, who determined the future, he of the shining
eyes, looked at her with trembling eyes.

His tender woman spoke — she was not ashamed to have his
life-seed placed in her womb.

The Lady Ninlil said to him: 'Where you have bestowed your
seed in my womb, new life will be established.'

... ..

(ii)

... ..

She spoke to her man:

'The place where you lie down shall be the dwelling-place
of a young son.'

She spoke to her Man — she kissed him.

Radiant, she stood by the Lord Enlil, her heart rejoicing
in him.

In the House of the Lord Enlil, she stood proudly with him;
in the House of the Lord Enlil, she proudly took his hand.

We can now understand something of the urgency, and the passion,
that went into Ninkharsag's demand for a bright, high-sited house.
This was apparently built during her pregnancy — in the interval
between parts (i) and (ii) of the epic.

The Great Lords were fifty in number;

The Lords who took counsel for the Future were seven in number.

The Lord Enlil brought prosperity to the Land;

The Lord Enlil irrigated the tall plants in the Settlement;

the Lord, who decided the Destiny of Man,
irrigated the tall plants in the Settlement.

The Lady cultivated the Land — the Lord Enlil irrigated it;
the Lord who determined the Destiny of Man irrigated the
shining Land.

The Lord Enlil spoke to those at the Great House

to the Keeper of the Great Gate ...

who guarded the fenced enclosure:

'[This is] thy Lady — the exalted Lady Ninlil;

where water cultivates, she commands in my name.
In the place of the Waterfall, let her fateful
name be recognized.'

The Lady Ninlil spoke to the Keeper of the Great Gate,
the Keeper of the Great Gate who guarded the fenced
enclosure:

'Keeper of the Strong Bolt, where there is trouble,
protect well the fenced enclosure.'
My Lady, when the storms come, the Mountains flood.'
'Keeper of the fenced enclosure, protect thy Lady.'

(iii)

My Lady, when the storms come, the Mountains flood;
my Lady when the storms come, protect the House of
Knowledge by digging a canal.
My Lady, at the time when I was made by your hand,
the high waterfall brought the shining water into
our midst.'

Father Enlil brought the shining water into
our midst;
my husband, the powerful Lord, subdued the anger of
of the water where the flood poured forth.'

... [seventeen lines missing] ...

My Lady, when the storms come, make a large number
of earthen walls; when

My Lady, at the time when, by your hand, I was ordered
to plough,
when the Father established the shining water in
the midst of the heights ...'

My husband subdued the unrest in the Land; he tamed
the anger of the waters for the plantations;
the Lord Enlil, who found the Mountain River where
he camped on his march.'

This was a curious, and somewhat garbled, conversation between Ninlil and the Keeper of the Gate. There is the impression of an old man of great experience drawing his young mistress's attention to the dangers of uncontrolled flooding after the next mountain storms. And Ninlil seems to have been iterating that her husband had made the water-system, and knew what he was about; however, she seems to have taken heed of his warnings, as the next section shows.

But somewhere in the passage, there must be a hiatus in time. When Enlil introduced her to the Keeper of the Gate, he appeared

to be saying that Ninlil was now the Keeper's mistress, and this implies that it was not long after the romance. At that time, the watercourse was not built and the waters were untamed.

It seems clear that these epics were compiled from a series of fragmented stories, and the scribal compilers were not always certain of the order in which they should be placed.

Apart from these relatively unimportant matters, there is one of considerable weight. The Keeper said, '... when I was made by your hand.' In a later chapter, we shall be referring to an Akkadian account of how the Anannage, and particularly Ninlil, made hybrids of themselves and the local people — in the laboratory of the Building of Knowledge — in much the same way as practised, today, in producing 'test-tube babies'. This is a highly remarkable story; and it is important to have the confirmation that the Gate Keeper was one of these hybrids.

The Keeper also said, '... when, by your hand, I was ordered to plough,' and this statement, combined with the one above, appears to confirm the passages in Genesis which state:

[GEN 2:8 TH VB] The Lord God planted a garden in Eden, in the east, and placed there the man whom He had formed.'

[2:13 TH VB] The Lord God took the man and placed him in the garden of Eden, to till it and tend it.'

The Sumerian narrative continues with a mention of the first flood encountered at Kharsag.

(iv)

... [seven lines missing] ...

The Lady Ninlil banked-up the watercourses;
she spoke in favour of sluices; she had them made.

She spoke of the House, there, to her beloved —
the very clean House.

The Lord Enlil spoke favourably of the House to
his beloved.

The Lady Ninlil watered the plants; the Lord Enlil
culled the plants.

... [spoke of] enclosing a large area of garden
— seed-bearing, it would sprout

When the storms came, the overflow ran over the land;
the bright, lofty House

'When my Lady, by your hand, I was commanded ...
the high waterfall brought the shining water into
our midst.'

The last four lines seem to be pointing out that, when the storms came, some remembered the warnings of the Gate Keeper. Perhaps, he ventured to say, 'I told you so!'

Born on the Highlands, the Heights gushed forth the
lofty water;
they did not need to draw water (from the well).

At the House of the Lord, a woman's Sanctuary was
separated off;
the Lady Ninlil rested there, in the private quarters
of Father Enlil.

Cohabiting, she cared for him — her Lord;
she kissed him:
cohabiting as one, she cared for him;
cohabiting as one, she kissed him.

... ..

The Lord Enlil settled down; the Lady Ninlil rejoiced.

And so the story of the Romance ended — very much in the tradition of '... and they lived happily ever afterwards.'

Kharsag Epic 4: The Planning of the Cultivation

The next epic in apparent chronological order contains, in its second part, a further report on discussions in the Council, probably at a later time than those in the first epic — on this occasion without Anu being present. Barton entitled his translation of this epic 'A Hymn to Dungi', referring it to a mythical king of that name. He took the title from the phrase *sib-dun-gi*.

sib = REU which is usually translated as 'shepherd', but this term does not fit naturally into the context. We suspect that the meaning is closer to 'teacher'; an interpretation which has biblical authority. *dun* = PITU SANARI meaning 'to open, or dig, a canal'; *gi* = GIMRU meaning 'all' or 'totality'.

The phrase *sib-dun-gi* appears to have no connection with any mythical king of that name, but it was appropriate as a reference to one who taught the art of digging canals for irrigation systems; and such an interpretation is compatible with the theme of this epic.

The first part of the epic is certainly a eulogy — but to the Lords Enlil and Utu.

My Prince — Great Ox of unbridled strength;
Splendid Serpent of the shining eyes;
Teacher of the digging of all canals;
Great Ox of unbridled strength;

Splendid Serpent of the shining eyes;
 who established pastures for the pregnant ewe,
 and for the young of the sheep-fold —
 who built fireplaces in the dwellings.

The Teacher who protected all —
 the high and the low —
 all have peace in his Land.

The Lord Utu, the Sage who decided where food should
 be grown;
 where the head of the lofty watercourse should stand;
 who decided when the Sun indicated the time for eating;
 where the ox and the ass should be tethered —
 where the great ram should be penned;
 in which mountain dwelling your beard should rest.

The Princely Leader cultivated all his enclosures;
 as Overseer, he supervised the digging of all the
 canals.

These deeds brought rejoicing;
 they restrained the Heights and prevented flooding;
 the High Prince trapped the overflow.

The harvest was increased by the shining Teachers,
 the Lord Enlil and the wise Lady Ninlil.

My Prince, who created the waterfall in the midst of
 the Land,
 and then irrigated it with strongly-flowing water,
 with swiftly-flowing water.
 Who created the waterfall and brought it into the
 middle of the large tree plantation.

The exalted Mother planned abundant plants and
 enclosed the fertile land.

 (ii)

In this mountain district, the Lord Nannar planned to
 make a wooden sluice to water the land.
 He spoke of cultivating the Settlement by irrigation;
 of taming the great wild ox, the enraged wild ox.
 The sides of the long watercourse were not to be cultivated.

Some Anean trees could not be cultivated, successfully,
 in the lofty orchards.
 He would built a wooden stable for his ass,
 and the young asses would go in to rest.

The Lord Enlil spoke of cultivating many enclosures;

of creating a strong barrier-dam with strengthened
sides;
spoke of cultivating with precious, running water;
of creating brightness by digging.

The Lady Ninlil — the Great Mother — the Woman of Life
spoke of cultivating with care;
of creating a mass of cedar-trees as a wind-break
for the plantations;
spoke of cultivating well with trees for shade.

My Prince, who created the waterfall and, then, the
precious, lofty dwelling;
and, then, captured water for the lofty dwelling;
and, then, brought the controlled waterfall into
the midst of the cedar-wood dwellings.

He spoke to them of the felling axe.
They must learn that the head was not for killing,
but should be taken out for cutting [wood];
they must learn that it was not for the man,
but to assist all the women.


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
The last stanza raises the question of to whom Enlil was speaking. It was surely not to the Anannage Council. We suspect that we have another interposed section — perhaps the redactor could not find a better place for it, and it just fitted his page! Enlil seems to be talking to men working in the Settlement — perhaps tribesmen who may have found the axe a useful weapon in hunting. But it was only to be used by their womenfolk in gathering wood for fuel and cooking.

On the other hand, it is possible that the whole of the second part of the epic was addressed to the overseers who were responsible for putting the cultivation into operation. Ninlil was particularly careful to stress that cultivation was not a rough and ready process, but one that had to be planned, and executed, with great care.

Kharsag Epic 5: The Building of the Settlement

Action was now being taken, although the chronicler was still somewhat concerned with the planning. The reservoir, and its sluices, are again mentioned, but it is apparent that the semi-pictorial descriptions have caused difficulties in translations. Our modern technical terms, though appropriate to the activities of the Anannage, had no counterparts in the ancient language, and the scribe had to make do with the very limited linguistic material available to him.

In this epic, there is the first occurrence of the sign  which had the value *us*; in our view, this is a combination of two signs within an enclosure. The interior addenda are *a* = 'water' and *gar* = ESERU = 'close-in'. The whole sign, therefore, represented a closed-in, or enclosed, water enclosure which, in the context of Kharsag, should be the Reservoir closed-in by the walls of the ravine. Confirmation of this interpretation is given by the term *us*, which is more commonly translated as 'womb'; this makes an excellent representation of a water reservoir.

To reinforce this interpretation, column (ii) displays the sign  which is *gal* = 'door'. The archaic sign was  which has generally been accepted as representing a door, or gate. However, the sign also indicates movement, or flow, through the strong basal arrow; and, in view of the association of this *gal* with flowing water in other epics, we believe that it could be translated as 'sluice'.

(i)

The great cedar-tree was felled,
and removed, by road, from the mountain-forest
in the Highlands.

The shining Reservoir was to stand, high-built,
with a long destiny.

The Great Lords came to see where the Reservoir
was to be sited.

... ..

(ii)

The Sun rose brilliantly.

The Lords Enlil and Enki spoke together:

'Where the Lord Enki stands, there is destined
to be an abundance of water.'

The Lord spoke strongly of abundant, overflowing
rainfall to be trapped in the Reservoir,
at the High Rock of the Lord of Knowledge.

(iii)

The Lords departed — the High Assembly ended.
In it, the Lord had spoken, at that time in
eme-an, 'the language of An':

'Let us set up dwellings of cedar-wood.'

The Lord of Knowledge climbed the Heights;
where he turned back, he made his dwelling.

(iv)

Our perfect Lord, with his heavy beard,
 planned for grain like a forest;
 he lived at the Sanctuary.
 He built strong houses with cedar-wood,
 dwellings of aromatic wood — and
 the Great House of Enlil.

It is a pleasing thought that these Lords, who in another culture were worshipped as Archangels, enjoyed an excursion to the planned site of the great reservoir — like the Board of a modern construction company! It is pleasing, too, to think of Enlil climbing up the rocky heights, and then saying, 'Here, I shall build that bright and lofty House that Ninlil has set her heart on'; and then turning and climbing down, again.

Two other points are of interest. First, the chronicler was having a little fun at Enlil's expense when he mentioned his heavy beard in the same line as 'planned for grain like a forest'.

The other point is more important. The Sumerians had two related languages; *eme-ku*, their ordinary language; and *eme-sal*, the language used by women. In this text, we learn of a third, *eme-an*, which was, presumably, the language of the Anannage. How one should translate *an*, in this instance, is a matter for conjecture. Did it mean 'the Highlands'? Or did it refer to some distant homeland of the Anannage? We cannot tell. And how it differed from *eme-ku*, we may never know, because this is the only reference to it that we have found in the literature.

Kharsag Epic 6: The Great House of Enlil

The Great House of the Lord Enlil must have been one of the wonders of the prehistoric world; it was, certainly, of great importance to the community — a symbol of the excellence, permanency and stability of their benefactors.

It stood on a rocky eminence, as we shall show later, above the Settlement, surrounded by its own gardens. Like the plantations, it was fenced; and, secluded and guarded, it became known by a Sumerian term which probably translates, most nearly, to our word 'Sanctuary'.

Apart from housing the Enlil family, complete with nursery and Ninlil's private boudoir, it contained the Council Chamber and the Banqueting Room. There is also some evidence for the other members of the Council having their sleeping quarters in one wing. It was constructed of cedar-wood; was brilliantly illuminated after nightfall, and had running water fed from the reservoir.

So important was this House, that one tablet is given over, wholly, to a panegyric on its virtues. Lines 3 to 11, and possibly, 1, 2, 12 and 13, which are mutilated, all begin with the same term *e* = BITU, which meant 'house'. In each of these lines, the House is qualified by a suitable epithet such as, in line 5, *e-an-ki-bi-da-ge* which meant 'The House of the Highlands and Lowlands' and identified it with Kharsag.

e-šu = 'Lofty House' in line 4, and *e-kur* = 'Mountain House' in line 7, to which we have referred before, confirms this location. In line 21, the text indicates that the Council of the Anannage carried out their planning there, which confirms that the House was also *e-nam*, meaning 'House of Destiny, or Decisions' which is mentioned elsewhere in the literature. In line 9, the name of Kharsag occurs, and crystallizes the subject matter of this epic. This is also confirmation that *e-kur* was not an original name in Nippur, but a nostalgic one.

... ..

The fenced House was established, and named, by the Great Lord, the Great Son of Anu.

The Great Lords blessed this Lofty House with a bright future.

The House of the Highlands and the Lowlands was surrounded by wooden fencing; its lofty brightness was enclosed.

The House of the Lord stood erect; there, the Sanctuary was established.

For the Mountain House, [the Lord] planned a massive door; and then brought cultivation to it.

The House of the Lady Ninkharsag, Life of the Land, who established the plantations.

The Great House of Kharsag protected the well-being of the plantations by washing.*

At the House of the Bull Lord, the perfect Leader had not been chosen; the fields had not yet yielded.

The House the home of the Lord, was raised up amongst all the people.

The House of the Fertile Land was conceived; the tree-seeds for the garden, outside, were chosen.

The Lord conceived the House; the future of the Land was decided [there].

The brilliant glowing House was set apart; it was pleasant.

Where the Lord made the precious enclosure, he brought the favour of Anu into the life of Man.

*Possibly 'washing' meant 'spraying'.

The Great Lady ordered its lofty foundations; the Life-Mother conceived, and planned, its appearance; its Lady — the Great Lady — brought about its inception. The Life-Mother directed its outward form.

The House was growing; the Settlement was developing — who shall know its limits?

The House was fenced about where the Settlement was developing — who shall know its limits?

In its midst, the Principal Heroes planned justly; the Great Princes enjoyed discussing their strange Mission.

The House became a breeder of sheep and cattle.

The building of the Great House of Enlil was the closing of a chapter in the activities of the Anannage. They were now comfortably esconced in their mountain fastness, and could concentrate on developing it into the remarkable agricultural establishment that it became. How long it survived in peace and calm is difficult to estimate because the remaining epics record problems and minor disasters leading up, in a mounting crescendo, to the ultimate destruction of the whole Settlement.

In a later chapter, as mentioned earlier, we shall narrate the account of a rebellion by the craftsmen, the third order of the Anannage, who marched, with serious intent, on the Great House of Enlil. We mention this, here, because that account refers to *Belet-ili* ('Birth-Goddess' in Akkadian) but does not indicate who she really was. However, the mystery is solved in the epic of the Great House because there Ninkharsag, twice, is referred to as the 'Life-Mother'. This equation of Ninkharsag with Belet-ili fits neatly into the context of the account, because Ninkharsag was present in the Great House at the time of the rebellion.

Kharsag Epic 7: The Cold Winter Storm

This epic tells the story of a winter of bitter cold in that very high mountain region, and of the steps taken to combat its discomforts. It describes the building of stone fireplaces, which had been foreseen by Anu during the first recorded Council Meeting in Epic 1; and it refers to the comforts of food and strong drink under the harsh conditions.

It also speaks of a minor disaster from flooding but, on this occasion, the plantations were not destroyed.

As far as column (ii), line 8, the text is too broken for translation; and columns (iii) and (iv) are in the same condition. By column (v), the text has turned to happier matters as the Anannage

Assembly feast and take counsel for the future; but, by the last four readable lines, the epic returns to a great storm, and destruction from flooding. It may, then, begin to describe the storm that destroyed Kharsag — but the last lines, again, are too broken for translation.

(ii)

... ..

The Great Lords decided on a great storm-water course;
a long, enclosed way extending from the Heights to the
plantations.

The demon cold filled the land; the Storm darkened it;
in the small households of the Lord Enlil, there were
unhappy people.

The House of Destiny was covered over; the House of the
Lord Enlil disappeared [under snow].

The Lady Inninna [Ninlil] cooked food; the Great Lady
brought in the young lambs.

She made a plan to share out food and drink in their
midst, fairly, among the many cold houses at Kharsag.

She made a joyful feast — two large oxen were roasted
— the weak became drunk and could not stand.

The four walls protected the Lord from the raging cold.

The fate of the Granary rested on its thick walls —
it was preserved from disaster, from the power of the
storm-water;

it was protected by its surrounding wall — it was not
destroyed.

The flood did not destroy the cattle.

Kharsag had a furnace built into it against the cold;
in many houses, fires were established for comfort.

[But] many houses were overwhelmed when the storm-water
broke into them.

... ..

(iv)

... ..

The just Prince [? Ugmarsh] spoke to the Lady Nannar; he
praised the Lord Enlil.

Her exalted Lord, the Lord of Knowledge, mighty in power,
dwelt in the midst of the people.

Bright garments — washed garments — covered him and his
wife.

The High Assembly were brilliant; they were joyful in
their lofty Chamber.

The Anannage refreshed themselves in their lofty Chamber,
 with its splendid fireplace;
 at the House of Joy and Life, the bright dwelling, where
 the destiny of Man was established;
 the splendid place of flaming brightness at which the
 Council planned its abundant, luxurious food.

With the full dam in its midst, where the rain was abundant,
 they planned the tree plantations.

The vineyard workers released the deep waters from the
 sluice to irrigate morning and night.

But the firm, deep watercourse was destructive; its noise
 was great; the power of its flowing was frightening.

[The source] of this power — for this might — for this
 strong, increasing water — was the Reservoir.

... .. in the night, many strong houses which the
 Lord had established, were flooded.

... ..

The chroniclers of these epics refer frequently to the fact that Enlil lived amongst his people; it seems to occasion some surprise, as if he would have been expected to live apart in some splendid isolation. However, it is interesting to find that the tradition was carried down to Mosaic times when Yahweh promised the Israelites, if they kept his Commandments, that he would live among them. His tent in the Wilderness was not as comfortable as the Great House of Enlil, but then his situation was impermanent; and he had the 'pillar of cloud' into which he could retire.

Clearly, this was an accepted practice among the Anannage leaders; they continued it when they moved across to the Mesopotamian Valley, and founded their City-States. That move followed the destruction of Kharsag; a pitiful tale of how the best-laid plans of Angels and Men can crumble into dust when the totally unforeseen happens. In this case, the unforeseen was a storm of such severity that one on that scale had never been taken into the Anannage's calculations — a once-in-a-thousand-years storm!

The end was total destruction. And so there is some virtue in standing back and continuing our assessment of the reality of the Garden in Eden in a geographical setting, and a defined time-scale, while Kharsag was still in a fully operating condition. Its destruction, and the diaspora which followed, will be given a chapter to itself.

But before this assessment can be completed, it is essential to examine the very excellent contemporary descriptions which occur in the alternative Hebraic account.

The Chronicles of Enoch

'And I looked at myself and I was like one
of the others; there was no difference and
all my fear and trembling left me.'

— *Secrets of Enoch*: XXII

Unquestionably, the most rewarding descriptions of the Garden in Eden, in the Hebraic tradition, occur in the Books of Enoch which were translated and edited by Dr R. H. Charles, a Fellow of Merton College, Oxford, in the early years of this century. His material was comprised of pre-Rabbinic, Palestinian Jewish texts, compiled from fragments of varying ages — all close in content, but occasionally varying in detail. There are three principal versions extant; the full Ethiopic version (E); fragments of the Greek versions (Gs) preserved in Syncelles; and a large fragment of the Greek version (Gg), discovered at Akhim, and deposited in the Gizeh Museum at Cairo.

Charles also discovered a Slavonic edition which has become known as 2 *Enoch* or the *Secrets of Enoch*, and persuaded his friend Dr Morfill, the Professor of Slavonic Studies at Oxford at the time, to undertake its translation — and it is from Morfill's work that we have the clearest accounts of the Garden in Eden.

The author of the early chapters of the three-part book, which are those with which we are primarily concerned, has been shown by Burkitt to have been a Jew who lived in northern Palestine, south-west of the Hermon Range, near to the headwaters of the Jordan River; the very area in which much of the action described in our Chapter 5 is stated to have taken place. We do not know the source of the original material but it can be said with some confidence that the Books of Enoch were produced around the second century BC from materials with a much older tradition. Some may have

been orally transmitted but there is considerable evidence for an originally-written background.

Charles was greatly excited by what he found in these works, but had to admit that they seemed to contain much of a questionable nature, seemingly apochryphal in character with passages that were obscure and even fanciful. Of course, Charles was writing seventy years ago, when his own understanding was limited by the knowledge, and prejudices, of that period. Man had only just, somewhat unsteadily, taken to the air, and intelligence was generally considered to be the prerogative of only two places in the whole Universe — Heaven and Planet Earth.

Despite these limitations, Charles placed a great deal of value on the teachings of the Books of Enoch, stating:

Nearly all the writers of the New Testament were familiar with it, and were more or less influenced by it in thought and diction. It is quoted as a genuine production of Enoch by St Jude, and as scripture by St Barnabas. The authors of the Book of Jubilees, the Apocalypse of Baruch, and 4 Ezra, laid it under contribution. With the earliest Fathers and Apologists it had all the weight of a canonical book.

... ..

The citations of Enoch by the Testaments of the Twelve Patriarchs, and by the Book of Jubilees, show that at the close of the second century BC, and during the first century BC, this book was regarded in certain circles as inspired. When we come down to the first century AD, we find it recognized as scripture by St Jude.

But the popularity of the Book of Enoch rested on false premises. It was thought to be a series of prophecies of a Golden Age that would occur in the future; the Fathers failed to see that, conversely, it was an account of a Golden Age that had already occurred in the distant past.

Around 325 AD, the work was declared to be apocryphal by St Jerome in his *De Viris illustr. iv* with the words, 'De libro Enoch qui apocryphus est ...' It fell under a cloud which led to its disuse, and we believe that copies were destroyed because it was lost to Western scholarship for nearly 1500 years — until the Ethiopian version was discovered by Bruce, in Abyssinia, at the beginning of the nineteenth century.

The Book of Enoch contains an autobiographical account of the life of Enoch among the Elohim in the area known as Eden which, as we have already suggested, can be identified from the text as the north-west corner of the Fertile Crescent, centred on Mount Hermon on the borders of modern Lebanon, Syria and Israel (*Map 1*).

Enoch had much to do with the 'Watchers', a large group of craftsmen-teachers who arrived in Eden as reinforcements for the third order of the Shining Ones — the Elohim, and this association will be the subject of the next chapter. Here, we must repeat the following quotation:

[EN VI:6 VB] And they were in all two hundred, who descended in the days of Jared on the summit of Mount Hermon ...

This translation is taken from the Greek, but the Ethiopic text confirms it:

And they descended on Ardis which is the summit of Mount Hermon.

Jared, the father of Enoch, was fifth in the line of Patriarchs after Adam, and may have been born around 7736 BC; the Watchers may have arrived about 166 years later.

The majority of them were despatched down to the Lowlands to teach the expanding Hebrew families the arts of reading and writing, and a wide spread of crafts and agricultural practices. Enoch must have impressed them as a particularly promising student, because they seem to have concentrated on his education until he was a fluent speaker and writer of the languages of the Highlands, as well as his own. Eventually, as we shall recount, Enoch was summoned to the Garden in Eden to act as scribe and chronicler to the Shining Ones — with the added responsibility of liaison with the Watchers.

In biblical terms, the Watchers are first mentioned, as such, in Daniel 4:10 — 'Next a Watcher, a holy one came down from heaven.' The Hebraic term, used in the plural for the Watchers, was *Eyrim*.

The *Eyrim* were referred to as the 'sons of the Elohim'; but remembering that such expressions as 'father and son', in the Middle Eastern vernacular, do not necessarily imply a blood relationship, we may infer that the Watchers were an inferior order in the Elohim group. And this is amply demonstrated in the accounts which follow.

We have thought it best to recount Charles's translation of Enoch as a straight narrative, in our own words, but interspersed with lightly paraphrased quotations where these are necessary for clarification or emphasis. The paraphrases are desirable in order to amend archaic expressions, and overly religious stylization; but they have been kept faithful to the sense of Charles's text, except in a few details where it has been found essential to deviate for specific reasons — in such cases, footnotes have been added in explanation.

The Summoning of Enoch

Enoch was the seventh in the recorded line of Patriarchs (see *Table I*), being the eldest son of Jared, the father of Methusaleh, the grandfather of Lamech, and the great-grandfather of Noah, all of whom have their places in this account. He has always been given special reverence in the Hebraic tradition because of his unusual career; this, as we have already quoted, was described somewhat tersely by the writer of Genesis.

Enoch walked with the Elohim. Then he vanished because the Elohim took him.

Fortunately, this laconic and enigmatic statement, which is not enlarged upon in Genesis, is considerably, and intelligibly, amplified in the *Secrets of Enoch* (2 Enoch).

[SE I:2-10 PP] On the first day of the month, I was alone in my house, and was resting on my bed. And as I was sleeping, I dreamt that a great grief came over me and that I wept; and I could not understand why I felt like this, or what was going to happen to me.

I awoke to find, in my room, two very tall men different from any that I have seen in the Lowlands. Their faces shone like the Sun, and their eyes burned like lamps; and the breath from their mouths was like smoke. Their clothes were remarkable — being purplish [with the appearance of feathers]; and on their shoulders were things which I can only describe as 'like golden wings'.

They stood by the head of my bed and I was awoken by them calling me by name; and I clearly saw them standing in front of me. I bowed my head to them and hid my face, and they said to me: 'Do not be afraid, Enoch; the Great Lord has sent us to you and, today, you are to go with us up to the Highlands. Now, tell your sons and your servants that they must manage without you down here; and tell them that no one is to come looking for you. Eventually, you will be brought back'.

So I obeyed them. I went out of the house and called my sons — Methusaleh, Regim and Goidal, and told them what these men had said to me.

It is probable from this account, and from later revelations, that the Patriarchal family was living in the lowlands of the Jordan Valley, possibly around the Sea of Chinnereth (Galilee), and that Enoch was to be taken up to the high country of the Anti Lebanon to the Settlement of the Elohim which Charles refers to as Heaven (from the Greek — *paradeisos*). That Enoch's destination was on Earth, and not some nebulous place in the sky, is clearly indicated in the instruction that no one was to go looking for him! Years later, Methusaleh did go looking for him — to tell Enoch of the birth of Noah — and Methusaleh walked, or at best, rode a donkey.

[SE III:1 PP] When I had spoken to my sons, the men called me. They lifted me up and placed me on what seemed to be a cloud, and this cloud moved, and going upwards I could see the sky around and, still higher, I seemed to be in Space. Eventually, we landed on the First Haven and, there, they showed me a very great sea, much bigger than the inland sea where I lived.

Elsewhere, the First Haven is described as a 'treasury of snow and ice, and clouds and dew', and from it Enoch could see a wide panorama of lands and sea, and rivers. From a later context, the landing place can be identified as Mount Hermon, and the 'very great sea' as the Mediterranean. This would certainly contrast in size with Chinnereth — one of the lakes in the Rift Valley of the River Jordan.

Our use of the term 'Space' is, we believe, justifiable because the Greek word, used, was *ether*, which was an old term for the regions above the Earth's atmosphere — though we doubt very much whether Enoch travelled as high as that on his relatively short journey to Hermon. Unless, of course, the men sought to confuse him over his destination by going high into the stratosphere!

The term Haven needs more justification. The Greek, again, used the term *παράδεισος* = *paradeisos*. This was originally a Persian word, introduced by Xenophon, meaning 'a park' or 'a shelter' or 'sanctuary'. Therefore, the use of 'haven', rather than 'heaven' has some authority on its side. Many religions have the concept of a plurality of 'heavens' — seven being a common number; and many religions seem to have taken this concept from the seven havens, or sheltering places, which Enoch encountered on his journey through Eden.

Enoch's description of the two men is the first that we have of personalities from the Elohim who, much later, were to be universally known as 'Angels'. An alternative translation, from a separate document, describes their dress as having the 'appearance of feathers' which might have contributed to the illusion of wings on their shoulders. It may also be significant that some statuettes from the third millenium BC in Sumer show a below-waist, kilt-like garment with a boldly 'feathered' composition. Well-known examples, shown in Plate 5, are those of Dudu, a scribe from the period of Ur-Nina, and of Ebih-il from Mari, dated from the middle of the millenium. Later, in Chapter 6, we shall discuss what is known of the characteristics, and dress, of the Shining Ones — and assess the importance of statuettes and bas-reliefs from the archaic periods of Sumer.

How Enoch was transported need not be discussed at this stage,



Plate 5. The Scribe Dudu

but clearly he was aware that it was aerial. A comparative passage from the first Book of Enoch states:

[EN LXX:2 VB] And he was raised aloft on the chariot of the spirit
— and his name vanished from among them.

The Greek word, which Charles translated as 'spirit', was πνευμα which transliterates to *pneuma*, the principal meaning of which is 'air' (we still use it in our word 'pneumatic'). Enoch's means of transportation was stated, literally, as 'the air-chariot' — strangely similar to our modern term 'airplane'.

The stark anachronism, in terms of the technology believed to have been available in the eighth century BC, should not divert us, for the present, from the main theme. But it is a problem that must be faced — before this book closes; there is far too much documentary evidence, for this kind of phenomenon, for it to be possible to ignore it.

The continuing narrative of Enoch reads like the diary of a wide-eyed traveller being shown sights which, not only has he never seen the like before, but are so alien to his experience that they are partly beyond his power of comprehension. In our paraphrases, we have been careful not to superimpose our own technical understanding onto Enoch's halting attempts to explain what he saw.

[EN XVII:1-2 PP] They [the two men] conducted me to a place where those who were there were as bright as fire, but when they wished they could appear as ordinary men. They had brought me to a place of darkness from a mountain whose summit reached to the heavens. There I saw lighted places, and heard thunderous noises; and, in the deepest part, there were lights which looked like a fiery bow and arrows with their quiver, and moving lights like a fiery sword.

This passage, like others to follow, only makes sense in the context of an inexperienced countryman brought suddenly into the dwellings, and perhaps workshops, of a more advanced culture. Perhaps the closest modern comparison would be with an intelligent Aborigine who, having lived only in the central deserts of Australia, was attempting to describe his experiences after being carried by helicopter to the mountain ridge outside Alice Springs, and after looking down at the lights of the town, through the darkness.

If Enoch's high mountain, as we believe, were Hermon, and if the Garden in Eden lay to the north, Enoch could have looked down into the depths, some hundreds of metres below him, and seen the bright lights of a settlement; and who knows what strange shapes they might have formed in his mind.

Enoch came at last to his destination — a great house, which he refers to as the 'Seventh Haven'.

[SE XXI:2 — XXII:12 PP] After I had seen all this, these two men said: 'Enoch, we have only been told to accompany you this far.' Then they left me, and I saw them no more. I was left alone outside the Haven;

and I was afraid and fell on my face, saying to myself, 'Whatever has happened to me?' Then the Lord sent one of his great Archangels, Gabriel, out to fetch me, and he said to me: 'Enoch, do not be afraid; stand up and come with me — and keep standing up when you are in front of the Lord.' So I answered: 'Oh! my Lord, my courage has failed me, and has left me in fear and trembling; please call back the men who brought me here — I have relied on them so far, and I should like them with me when I go in to see the Lord.'

But Gabriel whisked me away like a leaf carried by the wind; and he took me in to the Lord. (Despite what I had been told) I fell prostrate in front of the Lord and he spoke to me: 'Do not be afraid, Enoch; get up and, in future, always stand up when you are with me.' Then Michael, who was the chief captain, raised me up and brought me right up to the Lord, and the Lord said to his attendants: 'Enoch is always to have entry to me.' And these bowed to the Lord, and said: 'Enoch shall be given access, as you say.'

Then the Lord said to Michael: 'Go and strip Enoch of his own clothes; anoint him with fine oil, and dress him like ourselves', and Michael did as he was told. He stripped me of my clothes, and rubbed me over with a wonderful oil like dew — with the scent of myrrh — which shone like a sunbeam. And I looked at myself, and I was like one of the others; there was no difference and all my fear and trembling left me.

Then the Lord called one of his Archangels named Uriel, who was the most learned of them all, and said: 'Bring out the books from my library, and give Enoch a pen for speedy writing, and tell him what the books are about.' And Uriel hurried and brought me the books, smelling of myrrh, and handed me a pen.'

The sincerity of this account is quite remarkable. There are no heroics — no bombast; just an honest statement of human frailty in the face of what must have been a terrifying experience. The parallel Sumerian account showed that this house to which Enoch was brought was a large cedar-wood building, brilliantly illuminated, and equipped with running water. On the wider issues, the account supplies three particularly important pieces of information.

1. In a preliminary manner, it explains the purpose behind the uprooting of Enoch from his patriarchal home and his transportation to a mountain eyrie close to Hermon. Enoch was educated, within the limits of what the Watchers had taught him; he was a fluent writer, and he was a man of particular integrity. In the Greek, he is described in two pertinent phrases:

(α) *Ενωθ ανθρωπος αληθινος*
'Enoch — the truthful man'

and

- (b) Ὑγραμματαυς της αληθειας
 'Writer of the truth'.

In his translation, Charles used 'righteous' in the place of our 'truthful', and 'righteousness' in the place of 'truth'. In our view, this is quite unjustifiable, and the practice has led to much misunderstanding. The Greek word *ἀληθεια* meant 'truth', and *ἀληθης* meant 'true'. The introduction of moral values, where none seems to have been intended, is surely a religious gloss which was not present in the early documents.

Enoch was chosen for his writing ability and for his honesty, and these virtues were to be used for the dissemination of knowledge from books in the possession of the Archangels. What these books contained, we can only guess; but it is possible, in the light of what Enoch later communicated to his son, Methusaleh, that they were chronicles explaining the Mission of the Sages — and perhaps describing what had occurred in Eden up to that time. They might even have referred to the origins of the Shining Ones; information which would have been of incalculable value to us today. It is possible that these records were destroyed when the Great House succumbed to the flames in the great Storm — if so, this was the tragedy of all tragedies.

2. The shining countenances of the Archangels were a striking characteristic which has become a familiar part of both mythology and standard religious traditions. It is an integral factor in all the major religions, and in heroic stories the world over. As a single example, Lugh, in the Old Irish traditions, was so radiant that mortal men could not bear to look him in the face. Of course, the same characteristic was claimed for Yahweh.

This radiance of countenance has, hitherto, been attributed to some supernatural or spiritual effect; but the foregoing passage clearly suggests that it could have been the result of the application of a superficial oil with highly luminescent properties. The simple, if overly speculative, explanation would be that the Sages had very sensitive skins, and were particularly susceptible to harm from ultra-violet radiation in the rarified mountain air.

And yet, we hesitate to put this explanation forward as a viable proposition. Had the radiance been solely due to the oil, there seem to have been too many examples, in too many cultures, for this practice not to have been generally recognized as the source of the shining countenances. It is also possible that the anointing of Enoch was a device to make him feel more at home in the alien environ-

ment and, if this were the case, it would argue a compassionate understanding of his fright by the Great Lord.

3. The 'chief captain' among the Archangels was stated to be Michael. This title implies some kind of military or, more likely, security responsibility which will require some discussion later.

Once Enoch was settled into his new surroundings, he was taken on a tour of Eden and the surrounding districts, with different Archangels accompanying him at different times. The account of these travels has led to much misinterpretation, and seems to have been largely responsible for the apochryphal denigration suffered by these Books in the early centuries of the Christian Church. We believe that one misunderstanding arose out of the assumption that 'Heaven' was some ethereal place outside the physical world, whereas there is substantial evidence for considering that the original use of the term was to describe a geographical location on Earth.

To augment the arguments used in our first chapter, we must repeat that the Hebraic term, which has been translated as 'heaven', occurs as one of the first words in the Old Testament. And at the beginning of the account of the Garden in Eden, the expression is found in the lines:

[GEN 2:4-5 VB] ... When Yahweh Elohim made heaven and earth — no plant of the field being yet in the earth and no grains having yet sprouted ...

In the Hebrew, the phrase 'heaven and earth — no plant' is written as:

שמים ואדץ : וכל שים

Transliterated into English characters, this becomes:

Shemim ares (or *arz*) — *kol shem*
'heaven and earth — no plant'.

Shemim, like *Elohim*, was plural; and the root, SHM, is the same as that for *shem* = 'plant'.

In the cognate Akkadian language, *shamu* also meant 'heaven'; but it had another, associated meaning — 'the high place'; while *shammu* meant 'a plant'. *Shammu* is considered to have been a loan word taken from the Sumerian *sham* which also meant 'plant'; and the close etymological connection between *sham*, or *shem* = 'heaven', and *sham* or *shem* = 'plant' is self-evident.

Originally, *shemim*, in archaic Hebrew, should have meant 'high

places where plants were grown', and it is not surprising, therefore, that the term should have been associated with the Garden in Eden — it is a perfect, concise description.

In English, the connection is more obscure. The modern word 'heaven' was derived from the Anglo-Saxon *heofon*, and is close to the Scandivanian *havn* meaning a 'harbour' or 'port'; the latter is even closer to the English *haven* meaning a 'refuge' or a 'sanctuary'. It would be reasonable to assume that the ancient root SHM lost its initial 'S' and, in the western world, changed its ending from 'M' to 'VN'. There is immediate support for this in the Teutonic word for 'heaven' which is *himmel*; here, the initial 'S' has been lost, but the 'M' has been retained, and doubled.

It is also of importance that the same Hebraic term $\Upsilon\text{7}\text{N}$ = *ares* or *arz* is used in both places, in the above Genesis quotation, where the English translation is 'earth'. This, therefore, must apply to the land, or ground, rather than to the planet.

We postulate, in consequence, that there was an ancient word — possibly deriving from the original *eme-an* of the Kharsag epics — which had the root SHM, and which was adopted by the early Semitic people to describe the area around the Garden in Eden; the Highlands where plants were cultivated. Because it was also the abode of Yahweh Elohim, the Leader of the Shining Ones, who later became the Deity of the Hebrews, *shamim* was transferred to those celestial regions which were considered the likely abode of God — but only after the Garden had been forgotten in terms of what it had originally been.

To Enoch, 'Heaven' was the place where he was living; but within it were several 'heavens', seven in fact, each one definable as a separate part of the overall area. The plurality of these 'heavens', as a concept of the primary religions, has already been mentioned.

Enoch describes his travels through these places in terms which are incomprehensible if the modern, ecclesiastical meaning of Heaven is applied to the site of his wanderings. He met with both good and evil, and the latter caused early churchmen many sleepless nights — even Canon Charles himself — because it was inconceivable that evil could exist in Heaven, in the presence of God. And many were the convoluted explanations advanced to cover this anomaly. The idea of Satan, the Prince of Evil, was probably developed as just such a cover, because his original — *ha-satan* — had no taint of evil; he was a functionary among the Archangels known as The Adversary, and probably had judicial responsibilities, like Ugmarsh.

On each of Enoch's journeys, the Archangel acting as guide and

mentor patiently dealt with the flood of questions that flowed from the quick mind of the excited and inquisitive Lowlander. But, before Enoch's descriptions can be understood, it is necessary to know something of the topographical features of the Levant, inland from the eastern shore of the Mediterranean Sea. And, strangely enough, the geological characteristics of the area have a distinct bearing on any interpretation which is made.

The Terrain of the Country around Eden

As shown in *Map I*, the terrain of the Levant, immediately inland from the eastern coast of the Mediterranean, is dominated by a series of roughly north to south tension faults which control the sides of the narrow Rift Valley which runs, almost unbroken, from Turkey in the north to the Gulf of Aqaba in the south, a distance of nearly 500km. In sequence from the north, the Valley carries the Orontes River; the Bija Plain with its ancient settlement at Ba'albek; the Litanni River (the Leontes); the Dan River; the Lakes of Hulah; the sub-sea Jordan Valley with the Sea of Galilee (Chinnereth) and the Dead Sea; and, finally, the Gulf of Aqaba, itself.

Associated with the Rift, volcanic outpourings of lava and ejectamenta have continued into near-modern times, probably causing the destruction of Sodom and Gomorrah in the time of Abraham, perhaps close to 2000 BC.

The central part of the Rift Valley is bounded by the Lebanon Range on the west side, and on the east by the Anti Lebanon Range of which Mount Hermon, at its south-west end, is the highest point at 2,814m (9,232 ft). The highest point of the Lebanon Range, Qarnet es Sauda, rises up to 3,086m (10,125 ft).

The country of this central part contains the four elements necessary for it to equate with the terrain described by Enoch:

- (a) high mountains, including Hermon, with a substantial, but seasonal, rainfall; snow-covered in the winter;
- (b) isolated, inter-montane, alluvial plains or basins;
- (c) deep, narrow ravines, fault-controlled, with evidence of vulcanism within the past 10-15,000 years; and
- (d) a climate capable of sustaining an ecology including grain agriculture, vineyards, fruit orchards and extensive cedar forests.

Bearing these elements in mind, it is possible to follow, and interpret even the wilder-sounding descriptions.

The Excursions of Enoch: The Volcanic Ravines

The first comments which Enoch makes on his local excursions refer to scenes which he encountered on his journey into Eden, starting at Mount Hermon.

[EN XVII:4-8 PP] And they [the two men] took me to the swiftly-flowing river, and the fire of the west, which reflects every setting of the Sun. I came to the river of fire in which fire flows like water, and discharges itself into the Great Sea towards the west. I saw great rivers, and a place of darkness which was uninhabited. I saw the mountains in the darkness of winter and the sources from which all the rivers come which debouch into the Sea.

Assuming that Enoch had been landed on Mount Hermon, and was being shown the views shortly before sunset, he would have been able to see the Orontes flowing northwards, the Jordan flowing southwards, and the Leontes below him. As he descended the mountain, looking westward, he would have been directly in line with the 20km long reach of the River Leontes, shown in *Map I*, as it flowed directly east to west into the Mediterranean.

Around the Spring and Autumn Equinoxes, the setting Sun, viewed from the slopes of Hermon at a critical angle, would have appeared to set the waters of the Leontes alight, and Enoch could well have seen 'a river of fire' entering the Mediterranean.

He also mentioned snow on the mountains which would have made Spring a more likely season than the Autumn; so allowing the event to be placed in the period covering early March to the middle of April. He also mentioned the 'great darkness' which would have settled over the deep valleys on the eastern side of Hermon after the sun had set on the other side.

On what was obviously another excursion, after he had settled in Eden, Enoch wrote:

[EN XVIII:6-8 PP] I went further and saw a place which was burning all the time — night and day — and where there were seven mountains of magnificent rocks; three were roughly to the east, one was of coloured rock, one was of a pearl-grey colour, and the other was reddish-orange; those in the south were of red rock. The middle mountain reached up to the sky like the 'throne of the Lord'; it was white like gypsum and, above, the sky was a sapphire-blue.

Enoch's colour descriptions are fully compatible with the geology of the Hermon area. The crests of the highest ridges are composed of white, crystalline limestone which would glisten like gypsum in the early morning sunlight. Under the upper limestone, there is a reddish-brown sandstone which forms the lower ridges, and

volcanic rocks of varying colours form individual peaks. Enoch was a splendid observer, appreciative of beauty, and, seeing mountain country at its best, was keen to express his delight.

[EN XXVI:1-4 PP] From there I went into the middle of the [mountain] area and saw a wonderful place in which there were trees with branches in full bloom. And there I saw a high mountain, and underneath it to the east was a stream, and it flowed towards the south. Towards the east was another mountain, higher than the first, and between them was a deep and narrow ravine; in it there was a stream also running beneath this mountain. And to the west of this there was another lower mountain, not very high, and between them another ravine, deep and dry; and another deep and dry ravine lay at the end of the mountain.

This passage is quoted for its very ordinariness. This is not apocryphal, or fanciful writing — as such it would be pointless. But as the eager jottings of a man who just noted down the things that took his eye, it is unexceptional.

However, the tone changes, markedly, when he is brought into volcanic ravines, the fires of which he had already noticed from a distance. Still vividly descriptive, Enoch begins to show his distaste for the smoke and heat of lava and ash — and for the stark moon-scape which these places tend to resemble.

[EN XVIII:11-12 PP] And I saw a deep rift in the earth with columns of flame and smoke; the fires rose to a great height and fell again into the depths. Beyond the rift, I saw a place where no sky could be seen above, and which had no firm ground below. There was no water on it, and no birds — it was a desolate and terrible place.

Again, there is a ring of authenticity. Ordinary flames rise and disappear, but flaming volcanic material spurts upwards and can be seen falling back into the pit.

The Levant Rift valley is gradually widening due to the drift of Arabia away from Africa, and every tiny lurch is liable to bring earthquakes in its train and, from time to time, volcanic activity. From Enoch's description, his visit to this ravine was at a time when the upper reaches of the Jordan and Dan Valleys were experiencing limited eruptions with spurts of incandescent, molten rock being thrown up like fountains of fire — a very common phenomenon in active rift areas.

His place without firm ground suggests a local lava-flow, or a place in which smoke was trapped close to the ground. The destruction of Sodom and Gomorrah, mentioned earlier, was by hot ash and sulphurous smoke and fire — further south in the same rift section (GEN 19:23-28). Enoch continued:

[EN XIX:1-2 PP] Uriel said to me: This is the place where the Angels who have cohabited with women will be imprisoned; those who, in many different ways, are corrupting Mankind, and leading men astray into making sacrifices to demons. They shall remain here until they come to trial; and the women of the Angels who went astray shall become sirens.'

This passage introduces the punishment of those Watchers who took wives from the among the daughters of men against the instructions of their superiors. Enoch was to become the intermediary between the Archangel Council and these Watchers, and this visit to the proposed penal area was quite deliberately organized. He was to visit two other outdoor prisons, or places of detention, which suggests that the Angel authorities laid down strict rules of behaviour — and enforced them rigorously.

[EN XXI:1-6 PP] I went to a place where everything was disorientated, and there I saw something horrible. I could neither see the sky above nor the ground below, but only a strange and terrible place. And there I saw seven of the Angels imprisoned together ... So I said: 'What have they done wrong, and why are they held, here?'

Uriel, one of the Archangels who was with me, and who was responsible for the prisoners, said: 'Enoch, why do you ask, and why are you so keen to know the truth? These are a group of Angels who have disobeyed the orders of the Lord; they will be imprisoned, here, until their sentence is fully completed.'

There are two points of importance in this text:

(i) the verbatim passage by Charles states, 'I saw seven stars of the heaven bound together in it ...', and this has led to misinterpretation by scholars. In the archaic Sumerian script, which developed out of the original language of Kharsag, the star was a symbol for the Shining Ones whom we equate with the Angels; consequently, references by Enoch to stars and luminaries are frequently intended to indicate the Angels. It may be significant that, in Sumerian literature, there are many references to the seven Anannage who were imprisoned in the underworld. The phrase 'bound together', which Charles used, implied being confined, or imprisoned, together:

(ii) the seven imprisoned in Enoch's 'horrible place' could not have been Watchers who had erred by cohabitating with women because the orders for their arrest had not yet been issued. They must have been other Angels who had transgressed the laws in some way, and were paying a penalty. It is quite understandable that the early Christian Fathers would have been dismayed by this account of evil in 'Heaven', and that they would have declared the

account apochryphal — if not blasphemous.

The passage continues:

[EN XXI:7-10 PP] And from there I went to a place which was still more horrible, and I saw another fearful thing — a great fire which burnt and blazed in a place that was cleft down to the bottom of the ravine, full of great, falling columns of fire. I could neither see its size or its extent; nor could I even guess at them.

I said, 'How fearful this place is, and how terrible to look at.' And Uriel ... replied: 'Enoch, why are you so afraid?', and I answered: 'Because of the fearsomeness of this place, and because of the sight of such suffering.' And he said to me: 'This place is the prison of the Angels, and here they will be imprisoned for life.'

Enoch's visits to the prison areas, in the volcanically active ravines within Eden, have been emphasized because we believe that he was deliberately exposed to these unpleasant sights so that he could describe them to the apostate Watchers, down in the Lowlands, to whom he would later be sent; possibly to deter those who might not yet have succumbed to the temptation. Additionally, it is interesting to consider how much Enoch may have contributed to the Christian idea of Hell-fire by his accounts of these places of punishment.

The use of these penal valleys in which, Enoch claims, there was so much suffering raises questions of considerable portent which cannot be ignored, if we are to understand the natures and, indeed, the spirituality of the Shining Ones.

The Excursions of Enoch: The Garden in Eden

A rather more pleasant excursion awaited Enoch when he was taken around the garden plantations. These are referred to by Charles as the 'Garden of Righteousness' — but, for what reason, is not clear. The Greek text, literally translated, meant 'Paradise of Justice', and we believe that this expression has to be accepted as an alternative epithet for the Garden in Eden. It may be that the penal establishments were still haunting Enoch, and that he tended to see the place in which he was living as a Paradise where Justice was dispensed — Paradise being a term, adapted by the Greeks, and meaning 'beside the gods'.

[EN XXXII:3-6 PP] And I came to Paradise, the Garden of Justice, and saw beyond the first trees, many large trees growing there. They were a glorious sight — large, beautiful and of a lovely fragrance — and among them was the Tree of Understanding, the fruit of which they eat and, thereby, obtain great purpose. The height of the tree is like

a fir, and its leaves resemble the Carob [locust-tree, or false acacia]. Its fruits hang in clusters like grapes on the vine and are very beautiful; and its fragrance can be detected from a long way off.

I commented on how beautiful and attractive the tree was, and Raphael, the Archangel who was with me, said: 'This is the Tree of Understanding; your ancestral father and mother ate of it, and it made them realize that they were naked; so they were expelled from the Garden.'

This passage makes it quite clear that the Garden of Justice, around which Enoch was being shown by Raphael, was also the Biblical Garden in Eden. Enoch also refers to the Tree in another, separate passage.

[EN XXIV:3 — XXV:5 PP] And the seventh mountain was in the middle and was higher than the others, and that made it look like a chair; and fragrant trees surrounded the chair. Among them was a tree which was different from the others, with a scent that I had not known before. It had a fragrance beyond all fragrances, and its leaves and blossoms and wood [seem to] last for ever; and its fruit resembled the dates of a palm. So I said: 'How beautiful this tree is and how fragrant, and what a wonderful sight its leaves and blossoms make.'

Then Michael, one of the Archangels, who was with me, and who was their leader, answered me and said: 'Why do you ask about the scent of this tree, and why do you want to know about it?' I answered: 'I should like to know about everything, but especially about this tree.' Then he told me: 'This high mountain whose summit is like the Chair of the Lord (in a sense) is his chair. It is where the Great Lord of Judgements, the Arbiter of length of life, will descend when he comes to inspect the cultivated land. And as for this fragrant tree, no human is allowed to touch it until the Great Selection; at that time, he will finally decide on the length of life to be granted. It will be given, then, to those who have observed the laws of Man and God.'

To those selected, its fruit will be a food which is a means of life; they will be transferred to the Highlands, to the house of the Lord, the Arbiter of length of life. Then they will greatly rejoice and be glad.

And into the holy place shall they enter;
and its fragrance shall be in their bones,
and they shall live a long life on Earth,
such as thy Fathers lived.
And, in their length of days, no illness,
or pain of body, or torment, or
calamity,
or plague, shall touch them.

Whether there were two remarkable trees in the Garden in Eden

— a Tree of Understanding and a Tree of Life — is difficult to determine. To attempt a clarification, it is necessary to return to Genesis and the Hebraic text.

[GEN 2:9 VB] And from the ground Yahweh Elohim caused to grow every tree that was pleasing to the sight and good for food, with the Tree of Life in the middle of the Garden, and the Tree of Knowledge of Good and Bad.

The Hebrew term for 'Life', used here, was חַיִּים = *hayyim*. The singular form did, indeed, mean 'life', but the plural *hayyim* also meant 'health' and 'wholeness'. The term used for 'knowledge' was דַּעַת = *da'at*, a broad term suggesting technical knowledge, ability and understanding. The term for 'good' was טוֹב = *tub*; but this, again, was a broad term implying 'the best of what a person, or place, possesses', 'well-being', 'beauty' and also 'happiness'. On the other hand, the term for 'bad' was רָע = *ra'*, implying 'the worst in a person', 'ill-temper', 'discontentment', 'evil', and 'unwholesomeness'; in fact, Deuteronomy 28:35 and Job 2:7 use the term for 'boils' and 'ulcers'.

From these determinations, it could be said that the Tree of Life promoted 'health' and 'length of life', and the Tree of Understanding or Knowledge distinguished between 'well-being' and 'ill-health'. That would imply that they were one and the same tree. But if that were so, there would be a problem with Genesis 3:22 which states (and we paraphrase to take account of the above expressions):

[GEN 3:22 PP] And Yahweh Elohim said, 'Now that man has become like one of us with the understanding of well-being and ill-health, what if he should stretch out his hand and take also from the Tree of Life and eat, and have extended life.'

This passage suggests that there were two different trees because the term גַּם = *gam* meant 'also'; but if the writer meant 'again' rather than 'also', then it would be consistent with only one tree. The implication would be that occasional eating of the fruit of the tree gave health and well-being, but that the continuous use of it as food extended the life-span.

Through the Tree of Life, the Leader of the Elohim, or the Lord of Spirits as he is called in the Book of Enoch, was able to promote well-being and to extend the life-span of those selected to receive the fruit. This selection was made by the Great Lord of Judgements, who made periodic visits to Eden to inspect the cultivations. In the next chapter we shall describe one such visit.

On its own, all this would have had to be considered allegorical;

but the parallel Sumerian account of the agricultural Settlement of Kharsag with its extensive orchards, peopled by the Anannage who were undoubtedly long-lived, provides too solid a confirmation.

The Great Lord of Judgements, who was obviously superior to the Lord of Spirits, equates with Anu, the supreme commander of the Anannage, who lived at Ba'albek and made similar visits to Kharsag to inspect the cultivations. This Great Lord was referred to, more frequently, by Enoch as the Most High, and later we shall be quoting from a passage describing a dramatic visit which Enoch made to his house.

So far, apart from the Great House and the magnificent trees, Enoch has not mentioned any feature of the Garden in Eden which assists with its identification with Kharsag; but we shall now put this matter to rights. An obvious feature of Kharsag, which would have to be mentioned by Enoch if Kharsag were the Garden in Eden, was the Reservoir. And Enoch does not disappoint us.

Within the Garden, Enoch mentions a number of activities which are apposite to this identification, but they require careful translation. Two of these refer to the water-supply required for irrigation. In each case, we shall first quote the passage verbatim, as Charles translated it, and then follow with a paraphrased interpretation.

[EN LX:21 VB] And when the spirit of the rain goes forth from its chamber, its Angels come and open the chamber and lead it out, and when it is diffused over the whole earth, it unites with the water on the earth.

This passage is only enigmatic if the translator fails to realize that the context is that of irrigation of plantations. The term 'spirit', again derived from the Greek word for 'air' or 'breath', represents the accumulation of air in the lungs; the 'spirit' of the rain is the accumulation of water in the 'chamber', or 'reservoir'. Our translation, therefore, is as follows:

'When the water is required from the reservoir, the angels responsible, come and open the sluice and let the water out. And when it has dispersed (as irrigation) over all the fields, it soaks into the ground.'

Enoch continued:

[LX:22-23 VB] For the waters are for those who dwell on the earth; for they are nourishment for the earth from the Most High who is in heaven: therefore, there is a measure for the rain, and the Angels take it in charge. And these things I saw towards the Garden of Righteousness.

Here, the revised translation is:

'For these waters are for the benefit of those who live off the land; they are irrigation for the land, planned by the Most High who lives in the Highlands. Therefore, there has to be a measure of the rainfall, and the angels are responsible for keeping a record of the rain-gauge. These things I saw around the Garden in Eden.'

Enoch was certainly aware that there was a reservoir available for supplying irrigation to the plantations.

A third passage on angel activities in the Garden involved measurement of a different kind.

[EN LXI:1-2 VB] And I saw in those days how long cords were given to the Angels, and they took themselves wings and flew, and went towards the north. And I asked an Angel, saying unto him: 'Why have these taken cords and gone off?' And he said to me: 'They have gone to measure.'

A natural paraphrase reads:

'Then I saw how long measuring "tapes" were given to some of the angels and they hurried off towards the north. So I asked the angel with me why the others had taken tapes and gone away, and he replied, "They have gone to make a survey."'

We have deliberately ignored the reference to wings and flying, which occurs in the verbatim text, because this is open to a number of interpretations. In modern usage, we still say 'I must fly' or 'he took wings' when referring to a state of haste, though whether this is applicable here, we cannot say.

The reference to measuring in relation to surveying is a homely one for the author. While surveying in the high country of South Iran, I was often asked by curious tribesmen what I was doing with my plane-table, my range-finder and my linen tapes. The only answer that could be reasonably given to one who had no concept of mapping, was: 'I am measuring.' In the context of the simplest operation, it was the only phrase which could readily be understood by the untutored hillsman — but often the answer only served to fan the curiosity. 'But what is the Agha measuring?' he would riposte. And the only honest answer, 'The distance between those two far-off mountains,' only served to confirm the tribesman's conviction that all foreigners were mad.

In the context of the Garden in Eden, measurement would have been an essential part of a well-organized, agricultural operation; and particularly as the Kharsag epics refer to the laying out of the rectilinear irrigation system in relationship to the positions of the Sun.

In addition to the Great House and the Reservoir, there was one other edifice at Kharsag which should have drawn Enoch's attention in the Garden in Eden. Without it, it would be quite impossible to state with any assurance that the places were one and the same. With it, all the loose ends fall into place, and the argument is complete. This edifice was the Building of Knowledge in which Ninkharsag and her teams of Serpent scientists researched the ecology of the area, and devised cures for the various plant diseases that they discovered.

Enoch was wide-awake.

[SE XIX:1-5 PP] After this, the men brought me to the sixth haven, and there I saw seven groups of Angels, very bright and wonderful, with their faces shining brighter than the Sun. They were brilliant, and all dressed alike and looked alike.

Some of these Angels study the movements of the Stars, the Sun and the Moon, and record the peaceful order of the World. Other Angels, there, undertake teaching and give instruction in clear and melodious voices. These are the Archangels who are promoted over the ordinary Angels. They are responsible for recording (and studying) the fauna and the flora in both the Highlands and the Lowlands.

There are Angels who record the seasons and the years; others who study the rivers and the seas; others who study the fruits of the Lowlands, and the plants and herbs which give nourishment to men and beasts.

And there Angels study Mankind and record the behaviour of men, and how they live.

This record of the sixth place to which Enoch was taken within Eden is the fullest statement that we have, anywhere, of the actual daily activities of the Angels/Anannage in the Settlement of Eden/Kharsag.

And the extraordinary conclusion, which we find that we cannot avoid, is that these activities appear to be compatible with the scientific interests of an exploration expedition into unknown country. Its members appear to have been studying every facet of science which such an expedition would require — from geology to botany, and from astronomy to anthropology.

The passage goes even further, and provides a rational explanation for the religious concept of the Recording Angel — and the writing down of the good, and bad, deeds of men. From this account, we can now understand that these angel investigators were only observing Mankind from anthropological, genetic and psychological viewpoints — they were not concerned with 'guilt' or 'original sin', which can now be seen as superimpositions by later,

misunderstanding, religious interpreters.

Kramer may be right when he claims that 'History began at Sumer'. But Prehistory, and prehistorical science in particular, began at Kharsag in Eden — and for our knowledge of this, we can thank Enoch and the scribes of Sumer.

The Fall of the Watchers

‘Why have you left Eden and slept with women;
corrupted yourselves with the daughters of
men, and taken wives for yourselves?’

— *Enoch XV*

The Shining Ones, for all their apparent omnipotence, suffered many trials and tribulations over their third order of craftsmen — the Watchers. The original group had rebelled against the work of digging out the watercourse; six hundred years later the reinforcements who landed on Mount Hermon were to create such mayhem that it could only be erased by the Flood.

According to Enoch, they were organized into groups of ten, each with its craft-leader. There were also leaders of fifties and of hundreds, and one overall leader of the whole — Shemjaza.

[EN VI:6-8 PP] Altogether they were two hundred who descended in the days of Jared on the summit of Hermon. They called it that because they had sworn, and bound themselves with vows, upon it. These are the names of their leaders, and chiefs of ten; Shemjaza, their leader; Arakiba, Rameel, Kokabiel, Tamiel, Ramiel, Danel, Ezequeel, Bariqijael, Asael, Armaros, Batarel, Ananel, Zaqiel, Samsapeel, Turel, Jomjael and Sariel.

In the Greek, the term Watcher was written as *ἑγρογοροι* = *egregoroi*, and this may be translated in either of two ways; (a) as ‘those who watch’ and (b) as ‘those who are awake’. The latter has led to a corrupt rendering of ‘those who never sleep’.

In time, the Hebrew term *eyrim* became associated with the ‘stallions of the ass’ which suggests a highly sarcastic pun on the extra-mural activities of these Watchers.

Enoch only gives one physical description specifically of the

Watchers, and that is, in part, suspect. This was of a group of Watchers who, under their leader Satanail, had earlier refused to obey the instructions of the Lord of Spirits and, for their pains, had been incarcerated for a long time under the stupefying conditions of one of the penal, volcanic valleys.

SE XVIII:1-2 PP] ... I saw a large number [of beings] called Grigori; their appearance was like men, but their size was greater than that of the giants. And their faces were withered, and their lips were silent.

Whether these Grigori were typical of the mass of the Watchers; and, in particular of those who cohabited with women, it is difficult to say. The evidence suggests that the Anannage drew their third order support from a variety of physical types; some, as evidenced by mythological stories of craftsmen-dwarfs, and other 'little people,' were probably short and squat.

However, the Grigori mentioned above looked like men but were of exceptional size. But, as their fellows proved capable of siring children from the daughters of men, their size could not have been much in excess of seven feet for the cohabitation to have been practical. Of greater importance is the fact that they must have had a close genetic relationship with the human race.

We are able to deduce, therefore, that Shemjaza's Watchers were very tall humanoids with the shining faces characteristic of the Angels as a whole (most of the names of their leaders contain the suffix — *el*); a characteristic which, as we have shown, might have been obtained by the simple application of a luminescent oil.

They were clearly not the original founders of the Garden in Eden, but were, possibly, rank and file reinforcements required to assist the Archangels, in the Lowlands, as Men developed in numbers and intelligence. The diagram, shown as *Table I*, suggests that they arrived a little more than six hundred years after the original establishment, by which time it may be assumed that the Patriarchal tribes were numerous and prosperous.

[EN VI:1-5 PP] Now when the tribes of men had increased in numbers, they had beautiful and attractive daughters, and the Watchers saw them, and lusted after them. So the Watchers said one to another: 'Come on, let us choose wives from these daughters of men, and have children by them.'

And Shemjaza, who was their leader, said to them: 'I hope that you will not decide to do this, because I, alone, will be held responsible for this wrong.'

And they all answered him and said: 'Let us all swear an oath, and bind ourselves by mutual vows not to abandon this plan, but to carry it out.'

Then they all swore an oath, together, and bound themselves by mutual vows.

It appears likely that angelic law was such that, by making these mutual vows, the group voluntarily accepted collective responsibility; the conspiracy relieved the leader of his special responsibility and assured a lesser penalty in the event of punishment.

[EN VII:1-6 PP] All the others joined the leaders, and each chose a wife for himself, and they lived with their wives and corrupted themselves with them. And they taught their wives things about their work and their experiments; and the taking of cuttings and all about plants.

The wives became pregnant, and they bore monstrous children who (when they grew up) consumed all that the parents produced. And when men could no longer support them with food, the monsters turned against them and ate the flesh of men. And they began to do wrong to birds, and to wild animals, to reptiles and to fish; and to eat one another's flesh and to drink the blood.

Then the people of the Lowlands laid accusations against these lawless monsters.

There are four aspects of this sequence of events which, later, were to be the basis of charges brought against the Watchers.

1. It was against their instructions (possibly, even, against the terms of their contracts) to have affairs with women. We shall give evidence, later, that the Anannage were endeavouring to maintain a specific genetic balance among the Patriarchal tribesmen of the Lowlands, and that this cohabitation proved to be genetically disastrous to their plans. The Most High, in essence, added: They [the Watchers] were intended to be part spirit, but they have chosen to emphasize the base part of their natures.'

It is remarkable that the Watchers were able to procreate with women; the achievement argues a very close genetic relationship with human beings. At least, they must have been of the same human species — or, perhaps, it might be more correct to say that the women were of the same species as the Watchers. This is a speculative matter which will be raised in Chapter 7.

The term humanoid, which we used earlier, may overemphasize the genetic differences.

2. The offspring were abnormal; there appears to have been a much higher incidence of mutation than is usual in *homo sapiens*, and the large size of the fathers led to great size and deformity in the children. It is significant that so many of the world's mythologies carry stories of giants and ogres — and of their depredations.

3. The stated wrong-doing with respect to animals is puzzling. It might be that men had been trained to be vegetarians despite the domestication of cattle and sheep in Eden; but, it is possible that these, after the sickness that swept through Kharsag, were only kept for their milk, hides and wool. On the other hand, diet in the Lowlands may have been different from diet in the Highlands.

4. The Watchers gave away secrets to their wives, and later to their children, concerning matters that they were not intended to know.

The Watchers had a variety of individual skills but, in addition to using them for the benefit of Mankind, they taught men and women aspects of their skills that were beyond the pale. This was particularly so in the case of Azazel who was to be adjudged the worst offender of all. His fault seems to have been that, as an artificer and metal-worker, he did not confine his teaching to the making of ploughshares and agricultural implements, but extended it to include weapons for the men, and cosmetics for the women.

[EN VIII:1-4 PP] And Azazel taught men to make swords and knives, and shields and breastplates, and introduced them to metals and the art of working them; also to bracelets and ornaments, and the use of antimony for the beautifying of the eyelids, to colouring tinctures and to all kinds of gem-stones. [As a result of this teaching] there was much lawlessness; men committed fornication and were led astray, and became corrupt in all their ways.

In the very beginning, Shemjaza taught the wisdom of cutting fodder from the meadowland in the Lowlands; while the eleventh, Pharmoros, taught pharmacy, illnesses, practical wisdom and the diagnosis of illnesses; the ninth, Kokabel, taught the observing of the stars; the fourth, Baraqijael, taught astronomy; the eighth, Ezeqeel, taught the observation of the clouds; the third, Araquel, taught the boundaries of the earth; the seventh, Shamsiel, taught the limiting positions of the Sun; the twentieth, Sariel, taught the limiting positions of the Moon.

It is indicative of the care with which Enoch recorded his facts that there are just twenty-two separate Watcher names in the passage above and the one which opened this chapter; and these comprise Shemjaza, the overall leader; Azazel, his second-in-command; and twenty leaders of craft-groups of ten. With regard to the subjects which they taught, a number of comments have to be made. The Greek term *σημεία* is translated by Charles as 'signs', so that he states, for example, 'Sariel taught the *signs* of the Moon.' The word is only used for three of the explanations, namely concerning the Earth, the Sun and the Moon. We believe that it was chosen because Charles, mistakenly, translated *αστρολογιον* as 'astrology', whereas its true meaning was the modern term 'astronomy'.

Ἀστρολογία should be translated as 'knowledge of the stars', not as 'knowledge of the influence of the stars' which is implied by the term 'astrology'.

The use of 'signs', in our view, is not suitable for such subjects. But, in Classical Greek, σημεία also had the meaning of 'boundaries' or 'limits'; used with Earth, the term implies the teaching of local geography; used with the Sun or the Moon, it implies the teaching of the limiting, or extreme, positions of these bodies which are the basic elements of their use in the modern science of archaeo-astronomy. This argues that Ancient Man was taught to use the limiting positions of the Sun and Moon as controlling points in the calendars by which he regulated his planting and sowing, and the movements of his flocks and herds between high and low pasture land. For a full explanation of this, the reader is referred to the author's earlier book — *The Megalithic Odyssey* (Turnstone Press, 1983).

The anger of the 'authorities' in Eden against the Watchers was directed, principally, against Azazel and Shemjaza. In the case of Azazel, his teaching of the making of offensive weapons to a population concerned only with agriculture would have made it more difficult for the Archangels to contain the lawlessness when it erupted. Despite the forming of the conspiracy Shemjaza suffered, as he foresaw, because he was the responsible leader. Presumably, it would have been his duty to reveal the plans of his subordinates to his superiors in Eden; but this he failed to do.

The groups of ten, into which the Watchers were divided, appear to have been cadres specializing in astronomy, geography, meteorology, metallurgy, agriculture, medicine, and surveying based on the movements of the Sun and Moon. There were also craftsmen who were expert in building and weaving, and, doubtless, in a number of other subjects which are not mentioned in the text.

A later passage (EN LXIX:3-12) names, again, five of the leaders of the Watchers, and three of these are additional to the lists above, and may be leaders of fifties. There is, however, an apparent anachronism in the passage, which is one that mentions Gadreel, and his leading astray of Eve. Gadreel is reported to have taught men the use of the weapons which Azazel provided, including what are described as 'the blows of death'.

But Gadreel could not have been responsible for the attempted seduction of Eve and also have been a member of a party which arrived some six centuries after that event. It could have been an error of a later redactor, but it is more likely to reflect the probability that the names, quoted, refer to the occupations of the owners rather

than to personalized labels. Hence, Gadreel of the Watchers was probably a member of a guild which had had members in Eden from the early days of the establishment: there had probably been many Gadreels during the span of six hundred years. Having referred to Gadreel, the passage continues:

[EN LXIX:8-12 PP] The fourth was named Penemue; he taught Men many things. He taught them how to write with ink and paper, and through this many went astray until this day, for Men were not created for such a purpose to confirm their good intentions with pen and ink ...

And the fifth was named Kashdejan; he who explained to Men the dangers of sickness, and the diseases of the embryo in the womb, and how they may be avoided; and explained sickness of the mind, the effects of snake-bite, and the illness of sunstroke. He was assistant to the Serpent named Taba'et.

In the last part of this passage, there occurs the confirmation that Serpents could be doctors. And, if further evidence were required, the Physician to the Tuatha De Danann (the Ancient Irish equivalent of the Anannage) is recorded, in Old Irish, as Diyan Cecht, the reverse of Kash Dejan.

It would be a reasonable assumption that, by the time that Enoch assumed his duties in Eden, after a span of well over half a millenium since the 'creation' of Adam, the latter's descendants would have multiplied and developed to an extent that they were ready for further education; and that the influx of Watcher teachers was for the purpose of carrying this out. The group of teachers, or possibly only a part of it, was posted to the Valley of the Dan, at the headwaters of the River Jordan. Many years later, Enoch found them there, and there they formed their conspiracy to take wives.

That there was communication between Men and the Archangels in Eden, at the time of the troubles in the Lowlands, is shown by the following:

[EN IX:1-3 PP] Then Michael, Uriel, Raphael and Gabriel, in Eden, received reports of much bloodshed and lawlessness taking place in the Lowlands. They said among themselves: 'Their crying reaches up to the gates of Eden.' And to the Council, they said: 'Now Men are pleading with you, the Council of the Archangels, to bring their complaints before the Most High.'

These events were taking place as Enoch arrived at the Great House in Eden. In fact, his arrival seems to have been delayed because of a Meeting there, at which the Most High was present. It seems to have been held in the open air, possibly with the Archangel Council on a forecourt to the House, and the rest of the Community



Plate 6. The Supreme Lord Anu (The Most High).

on the grass in front. This was a Meeting at which the selection was to be made of those who were to receive an extension of their life-spans. The 'two men', who had transported Enoch, may have realized that this was no time to abandon him, and so arranged matters that he could stand at the back, and take note of the

proceedings — though such an exercise must have been completely bewildering, immediately on his arrival. Nevertheless, he was able to record his impressions.

[EN XL:1-10 PP] And next I saw a great number of people who gathered in front of the Lord of Spirits. And around him I saw four Presences, different from those *who sleep not*, and I learnt their names; for the angel who went with me told me their names and explained all that I did not understand.

And I heard the voices of the four Presences as they made speeches of welcome in front of the exalted Lord. The first welcomed the Lord of Spirits, and the second welcomed the Elect One [the Lord of Judgements — the Most High], and those who had been selected to join the community of the Lord of Spirits. The third made a petition, in the name of the Lord of Spirits, in which he entreated for mercy in favour of those [Watchers] who lived in the Lowlands. And I heard the voice of the fourth arguing against the *satans* [the law-enforcers], and refusing them permission to come before the Lord of Spirits to accuse those from the Lowlands.

After that I asked the angel who went with me, and explained everything that I did not understand, who the four Presences were whom I had met, and whose words I had heard and written down. And he said, 'The first was Michael, the kindly and patient one; the second was Raphael who is responsible for treating illnesses and wounds among the people, here; the third was Gabriel, and the fourth was Phanuel (Uriel) who is responsible for dealing with those who are selected to receive an extension to their normal life-span.'

It is now clear that this was an important meeting — one of those at which the 'Great Selection' was made by the Most High, and it was to be the start of one of the most dramatic interludes in the history of Eden.

At this selection meeting, it may be presumed that some of the nominations for entry into Eden, with the complementary advantage of being fed on the life-extending fruit of the Tree of Life, were from among those guilty of cohabitation in the Lowlands. The *satans*, as they are termed in the text, were probably law-enforcement angels who reported to the Archangels on the conditions that they found in the Lowlands. But their evidence was not heard because, while Gabriel was playing down reports of apostasy from the Lowlands and asking that members of the Watchers should be considered for selection, Uriel was refusing the *satans* permission to speak.

As a result of the efforts of Gabriel and Uriel, the seriousness of the situation was minimized — the matter was passed over, and nothing was done to curb the lawlessness.

But before very long the Archangels were in real difficulties as the troubles increased, and Men continued to cry out for help. At last, they appealed to the Most High; but the appeal was couched in terms that suggested that the blame was his. However, it is possible that this was not the first submission that they had made to him.

[EN IX:11 PP] You [the Most High] foresee everything before it happens; you know about these things and you allow them to happen, but you do not tell us what we are to do about it.

There is much to be read into this passage concerning the relationship between the Archangels, and their superior, in his Headquarters in the Highlands. For once, the interposed, religious gloss of adoration has been stripped away, and we can follow the interplay between worried individuals. These are not submissions from some supernatural Beings to the Creator of the Universe, as religious authorities would have us believe, but a heated expression of viewpoints between subordinate commanders and their responsible overlord.

Once roused, the Most High reacted positively and left his subordinates in no doubt about what he wanted done; indeed, they may have pressed him so hard as to cause him to over-react. Later, a number of them felt that that was what had happened.

[EN X:1-12 PP] The Most High issued instructions that first Uriel should go to Noah, the son of Lamech: 'Tell him from me, "Hide yourself", and inform him of what is to happen; that all the Lowlands will be destroyed in a Flood which will wipe out everything on it. And give him instructions on how he may escape so that his descendants may be preserved for all time.'

Unfortunately, the redactor had mixed up his papers and inserted an instruction that would not be needed for another six centuries. However, the next paragraph is timely and refers, directly, to the proper instructions.

Also the Lord said to Raphael: 'Bind Azazel hand and foot, and throw him into the dark ravine; dig a cave in that desolate place, and throw him in. Close the cave with rough and jagged rocks until it is completely dark, and leave him there — and cover his head so that he can see no light. After his trial, he can be put in the fiery place.

And to Gabriel, the Lord said: 'You must take action against the bastard children who have become reprobates — the children of fornication. Destroy all the children of the Watchers; set them against one another so that they kill each other in battle; for they shall not have long life. And no pleading which their fathers may make on their

behalf shall be listened to — for they all hope for the long life of five hundred years.'

And the Lord said to Michael: 'You go and arrest Shemjaza and all his associates who have slept with women and so corrupted themselves. And when their sons have killed each other, and they have witnessed the destruction of their loved ones, imprison them for seventy periods in the valleys of the Lowlands until their day of trial. Then they shall be led off to the ravine of fire where they shall be imprisoned for life.

'And clean up the Lowlands which the Watchers have corrupted, and make it known that you are doing so, so that they, themselves, may help in the process, and so ensure that all the tribes of men may not die through the disclosure of the knowledge which the Watchers have taught their sons. All the Lowlands have been corrupted through the things that Azazel taught: on him put all the blame.'

After these instructions had been carried out, the Most High, in a magnanimous gesture, promised to extend all the benefits of Eden to all the people of the Lowlands, and to make prosperity available to all men.

Enoch the Intermediary

Enoch, himself, now became involved in the Watchers' problems. As a very raw recruit, he had been present at that afternoon Meeting at which these problems had been aired in the presence of the Most High. But it was not long before he was being used as a 'messenger of the Lords', a post which involved liaison between the Archangel Council and the Watchers in the Lowlands. He seems to have been accepted by the Watchers as a friend, and to have been well trusted; a situation which, at times, must have caused him acute embarrassment.

[EN XII:3-6 PP] And I, Enoch, was sitting idly and speaking well of the Great Lord, when lo! the Archangels sent for me, Enoch the Scribe, and said to me: 'Enoch, you writer of truth, go to those Watchers who have left Eden for the Lowlands and have taken wives, and say to them: "You have brought disaster to the Lowlands, and you shall be punished; you shall not be forgiven. And because you delight in your children, you shall see them killed — and you shall cry over their destruction. And even if you plead until eternity, you shall have no mercy or peace."' '

[EN XIII:1-10 PP] So I, Enoch, went — and said: 'Azazel, there is to be no peace for you. A severe sentence has been passed on you — to imprison you in bonds. You shall have no mercy and no request granted to you, because of the wickedness which you have taught, and because of all the evil things which you have shown to men.'

Then I went and spoke to them all together, and they were afraid

and sat in fear and trembling. They begged me to draw up a petition for them pleading for forgiveness, and to read this petition to the Lord of Eden. From then on, they could not speak, nor raise their eyes, for shame over the deeds for which they had been condemned.

Then I wrote out each petition, individually, with its plea for mercy, and its request that their long lives should not be curtailed. And I went and sat down by the river in Dan, to the south-west of Hermon, and I read their petitions through until I fell asleep. And I dreamt of punishments, and heard a voice telling me to describe them to the Watchers and to reprimand them.

When I woke up, I found them all sitting together, crying, in 'Abelsjail, which is between Lebanon and Seneser — with their faces covered. I told them what I dreamt, and what I had seen in my sleep — and then I began to upbraid and reprimand them.

According to Charles, 'Abelsjail became a town in the Anti Lebanon, while Sensenser was the Hebrew name for Senir which was a term used by the Amorites for Hermon.'

[EN XIV:1-7 PP] This is what I said to them in accordance with the command of the Most High whom I saw in my vision: 'I saw in my sleep what I now say with my tongue and with the breath of my mouth, which the Great One has given to men to speak with, in addition to understanding with the heart.

'As he created man and has given him the power of understanding words of wisdom, so he has created me, also, and given me the authority to reprimand you Watchers, the Sons of Heaven. I wrote out your petitions, and in my vision it appeared to me that they will never be granted, for sentence has finally been passed on you. You will return to the Highlands, but you will be imprisoned in that Land for life. Before that, you will see your beloved children destroyed as they fall before you by the sword. And your petition on their behalf shall not be granted, nor your own, even if you weep and pray, and speak all the words which I have written down for you.'

Enoch then recounted to the Watchers what had happened to him in his 'vision', and how he received the damning reply which he was told to give them. Naturally, the question must be asked whether it really was a vision, or whether it was telepathic or hypnotic suggestion; or whether Enoch actually made the journey from the Lowlands to the abode of the Most High — at Ba'albek. But, for the moment, the answer to the question may be deferred because the description of the visit, itself, is germane to the discussion which is needed.

The passage which follows is couched in terms similar to those which were used to describe Enoch's aerial journey from the Lowlands to the top of Mount Hermon; and is obviously written,

at leisure, after his return to Eden. The writing takes on an amazed, descriptive tone but the images are vivid and intelligible — at least they are intelligible to the reader from the twentieth century. They would not have been intelligible to anyone living before our technological age because the things that are described have only been part of our common experience for the last one hundred years, or so. This suggests that the reference to dreaming, and to visions, may have been a later redactor's amendments to ensure that what he was editing would be credible to his readers.

[EN XIV:8 VB] Behold, in the vision a cloud invited me and a mist summoned me, and the course of the stars and the lightnings sped by me, and the winds in the vision caused me to fly and lifted me upward and bore me into heaven.

Any paraphrase of Charles's translation of this passage, of necessity, would be of a speculative and subjective nature — but so is his translation from the Greek. In the literal Greek text, somebody out of the 'mist' spoke to Enoch and he was invited, or called, 'into a cloud'. In this context, we have to bear in mind that it was out of a 'pillar of cloud' that Yahweh Elohim looked down upon the Egyptians at the beginning of the Exodus:

[EX 14:24 VB] At the morning watch, the Lord looked down upon the Egyptian army from the pillar of fire and cloud, and threw the Egyptian army into panic.

This cloud had a solid exterior, and an illuminated interior which gave the impression of fire to those who had never experienced any illumination stronger than a rush torch. From this interior, Yahweh could observe the Egyptians below. We have no reason to believe that Enoch's 'cloud' was any less solid. Consequently, we offer the following extended paraphrase of Enoch's narrative:

[EN XIV:8 PP] I awoke to find a nebulous object, shrouded in cloud, near me. And a voice from inside called me and I entered. In due course, we moved, and going faster and faster, the stars and lights seemed to rush past us. Suddenly, the winds raised the 'cloud' and we were flying; and it lifted us upwards and carried me into the high country.

Did it happen like that? That, we must consider later.

Enoch does not describe his landing. He arrived, somewhat precipitatedly, at a walled-estate which was the dwelling of the Most High, a Presence whom he looked upon as the Greatest Lord of All, and whom he had only seen from a distance at that first out-of-doors Meeting in the Garden in Eden. He described his experience at the dwelling of the Most High in terms of wonder

and awe; and even great terror — and most startled disbelief.

[EN XIV:9-25 PP] And I went in until I reached a wall which seemed to be built of glistening, white stone, and it was illuminated by bright lights, and I became frightened. I went in between these bright lights and approached a large house which, similarly, was built of glistening stone. The walls of the house were of enlaced stone blocks, and all these were wholly snow-white, and the ground was covered in snow. And the roof was silhouetted against the stars and the brightness of the lights, and round about were fiery sentinels and heavenly rain.* And a flaming fire surrounded the walls, and its doors were ablaze with fire.

And I entered that house, and it was as hot as fire and as cold as ice, and it was devoid of comfort and I began to panic, again, and to tremble.

And as I trembled, I fell on my face; but, on looking up, I saw before me, in another part, opened doors and through them a larger room which was ablaze with light. In every respect, the inside was so magnificent, and spacious, that I cannot describe it to you. Its floor was brilliantly lit, and above that there were bright lights like planets, and its ceiling, too, was brilliant.

I looked and saw a high Chair, there, with the appearance of crystal, shining like the courses of the Sun; and I saw Cherubim. And from under the Chair came a blaze of light such that I could not bear to look at it.

And on it was a stately Being — his clothes shone more brightly than the Sun, and were whiter than any snow. None of the angels was allowed to enter the room, and none of the honoured attendants could look on his face; no flesh could bear it. The blazing light was all around him, and a great light was in front of him, and no-one there could approach him. There were countless people, all talking together.

And those high angels, who were closest to him, did not leave at night, nor depart from him. Until then, I had been prostrate on my face, trembling, but the Lord called me and said: 'Come here, Enoch, and listen to me.' And one of the high ones came and shook me, and made me get up and approach the door; and I bowed my face downwards.

[EN XV:1-12 PP] I heard his voice saying to me: 'Do not be afraid, Enoch — you are a good man, and a writer of truth; come here and listen to me. I want you to go to the Watchers of Eden, who have sent you to intercede for them, and say: "You should intercede for men, and not men for you. Why, when you left Eden, have you slept with women; corrupted yourselves with the daughters of men, and taken wives for yourselves? Why have you copied the children of the Lowlands, and

*Possibly an illuminated fountain.

as a result produced a race of giants? Although you were spiritual, living the extended life, you have contaminated your blood with the blood of women, and as a result produced children with human characteristics. Like the children of men, you have lusted after humans — just like those that are mortal.

I have given wives to men so that they might impregnate them and produce children, so that nothing might be wanting for them in the Lowlands. But you were spiritual, living the extended life — immortal for all your time on Earth. Because of this, I did not arrange wives for you.

Now the giants, who have been produced from the coition of spirit and flesh, shall be classified as evil spirits on Earth, and Earth shall be their dwelling. The spirits of these giants afflict, oppress, destroy, do battle and work destruction in the Lowlands, and cause trouble; they do (not need to) eat but, nevertheless, they hunger and thirst, and cause offences. These spirits will attack the children of men, and the women, because they been produced by them ...'

[EN XVI:2-4 PP] 'And now concerning the Watchers who have sent you to plead for them — those who were formerly in Eden — say to them: "You have been in Eden, but all the mysteries taught there had not been revealed to you; those you have learnt are worthless ones, but these in your stubbornness you have passed on to women; and through these mysteries women and men work much evil in the Lowlands. Say to them, therefore: "You shall have no peace."'

This lengthy passage describing Enoch's visit to the dwelling of the Most High has three pertinent parts, concerning (a) the method of travel; (b) the description of the dwelling and its occupants; and (c) the message to be taken to the Watchers.

Enoch was a simple countryman from a period on the outer fringes of prehistory. Before arriving at Eden, his method of travel had been on foot, or by mule or donkey. A journey of twenty miles had been a day's effort — a hundred miles had taken a week. He could have dreamt, or imagined, that he had flown on his journey to the Most High because he had seen birds fly; and, therefore, flying was within the compass of his experience. But, surely, in his imagination he would have given himself wings — not a cloud. And his description is too consistent with other experiences retailed in the Old Testament — by Moses in the Exodus; with the more detailed account in Ezekiel; the taking away of Elijah in the Chariot of Israel; and Enoch's own transportation from his home to Mount Hermon — for it to be summarily dismissed as fantasy.

For at least five thousand years, man has known that Angels were capable of flying — but not knowing how they flew, he drew

wings on their backs as if they were birds. This fact is recorded many times in the Bible; is a common characteristic in the old Persian literature; can be viewed on Assyrian bas-reliefs in the British Museum; and is casually reported in the sacred Hindu literature. For the time being, therefore, we would be well advised to keep a completely open mind on this subject, particularly, because this study is tending to reveal the Angels as more closely resembling advanced human beings than the ethereal beings portrayed by conventional religion.

Enoch's description of the dwelling of the Most High, however, introduces another dimension. In his simple life, in the Lowlands, the only source of light for him, and his family, apart from the Sun and Moon and occasional flashes of lightning, was fire. Fire, either on a hearth, or in the form of lighted rushes, gives a very low level of illumination; in concentrated form, such as a bonfire, it may be too hot to approach but it is never too bright to be looked at. But the scene which Enoch described was of such brilliance that it hurt his eyes, and made him turn away. He could only describe the outer wall as illuminated by bright lights, literally by tongues of fire, although the level of the illumination obviously amazed him. The doors were 'ablaze with fire', but the inside of the house defied his vocabulary — it was so brilliant that it transcended anything in his previous experience, or imagination.

Personally, we would be able to describe such a scene as we believe Enoch was attempting to define. At evening levées, held in the Gulistan Palace in Tehran during the reign of the Shah, the main rooms were lit in precisely this manner; and the first impulse on entering was to shade the eyes. And it is possible to describe this effect because we have the vocabulary, and the necessary understanding of the nature of modern light sources. We could easily describe it, or concoct a fiction about it and place it in another setting — even dream about it. But Enoch could not do any of these things, because he had not experienced brilliance at night such as only comes from incandescent lighting; lighting that is too bright to look at.

He had never seen a wall made of glistening stone like 'crystal', even though such limestone exists around Ba'albek; he had never seen a house that was built of interlaced stone blocks (even the Greek text had no word for bonding) — the most exciting wall that he had ever seen had been made of mud-brick. No wonder he was frightened and, being an exceptionally honest man, had to record his fright and trembling. But fantasies, and dreams, can only be fabricated out of the building blocks of personal experience,

or of intelligible experiences passed on by others. They cannot be conjured out of the air.

Consequently, either Enoch actually saw, and experienced, what he tried to describe to the best of his limited ability, or Enoch did not write the description. If we adopt the latter premise, we are little better off because it must then be assumed that the account is a fiction dreamt-up by some later, pre-Maccabean writer in the third century BC. But such a writer would not have been in any better position to fantasize than Enoch would have been. Admittedly, larger houses had been built by then, and in stone; but even the Temple in Jerusalem was not lit by anything brighter than oil-lamps, candles and rush-torches. Not until the nineteenth century AD, over two thousand years later, would anyone have been able to visualize a scene such as that at the house of the Most High, or produce a fiction about it.

The only remaining alternative, if Enoch did not experience what he is purported to have described, is to suggest that that eminent theologian and scholar, Canon Charles — the translator from the Greek — drew on his own experience to create this fantasy. The Greek fragments from which the Ethiopic version was derived were discovered at Akhmin in 1886 and then deposited in the Gizeh Museum in Cairo. Over the intervening years many scholars have worked on these records, but none has yet accused Charles of fantasy, or forgery, or even exaggeration. In any case, we have carefully checked the Greek translation, word by word, and apart from the ecclesiastical bias of his era, we have no fault to find with it.

In our view, there has to be a very high level of probability that the writer of the quoted passage was describing, haltingly, a scene which he had actually experienced — possibly in the eighth millenium BC. If this decision can be reached over Enoch's most esoteric passage there can be no reason to doubt those accounts which are of a more straightforward, and mundane, character. In fact, these may be accepted as narrative, in our view, with some descriptive difficulties where Enoch met conditions with which he was unfamiliar, such as the volcanically-active ravines, and the Garden in Eden, itself.

The message that Enoch was instructed to take to the apostate Watchers is also informative. It would appear that these were 'apprentice' angels, still in the process of learning. The mysteries that they had learnt, hitherto, had been relatively elementary; but the important aspect of this is the derivation that one of the important functions of Eden was that of a teaching establishment. This confirms the activities at the Building of Knowledge in the

Sumerian equivalent — Kharsag, to which we have referred in the preceding two chapters.

It is significant that the Watchers were described by the Most High as being 'spiritual' and 'living the extended life'. We shall consider the spiritual aspects of the Watchers in a later chapter but, here, we should state our presumption that the Watchers (or at least some of them) had passed that level of intellectual achievement and personal development which entitled them to selection for, and promotion to, that élite which was granted an extended life-span through the restorative powers of the fruit of the Tree of Life.

The 'Great Selection', of which we wrote earlier, seems to have applied to those Watchers, among others, who we know to have been already divided into leaders and subordinates. That Men could also achieve selection to the grade that received extended life might be suggested by the records of the Patriarchs, for whom life-spans of over nine hundred years are claimed in Genesis. But this is not necessarily the case, as will become clear when we discuss the origins of the Patriarchs: Adam was, at one time, in this category, but having blotted his, and Eve's copybooks, he was demoted and banished from Eden. On the other hand, as if the Archangels wished to make compensation for this action, Enoch was promoted and admitted to the extended life 'club' — if later accounts of his life are to be believed. He eventually received the crown of deification, which suggests that he became a member of the inner Council.

Enoch does not continue his account of Eden beyond his visit to the Most High except to record that the sentence of imprisonment on the apostate Watchers was carried out; and to record Michael's reaction to this.

[EN LXIV:1 PP] And I saw others imprisoned in that place, and heard one of the Angels say: 'These are the Watchers who went down to the Lowlands and gave away our secrets to the children of men, and seduced them into doing wrong.'

Those penal ravines which Enoch had visited when they were uninhabited, were now occupied by the unfortunate wrong-doers; and they were to give rise to many different stories, throughout the Middle East, concerning 'gods' imprisoned in the Underworld.

As a final word on those Watchers in the volcanic clefts, Enoch recorded the reactions of Michael, the kindly and patient Archangel.

[EN LXVIII:2-5 PP] Then Michael answered Raphael and said: 'I am greatly disturbed and distressed at the severity of the judgement over the secrets; the judgement on the Watchers. Who could endure the sentence which has been carried out, as a result of which they are fading

away? Who is he whose heart is not softened by it, and who is not disturbed by this judgement which has been meted out to those who were led astray by the circumstances in which they found themselves?

But when Michael was in the presence of the Lord of Spirits, he said to Raphael: 'I shall not take their part in discussion with the Lord, because he is angry with them for behaving as if they were the Lord. So they must take all the blame, and neither Angel nor Man shall take any part in it — they alone have to bear the punishment, always.'

We are told what caused this conversation to take place, but the reference to Man suggests that Enoch may have expressed his concern; and Raphael, being a doctor, may have told Michael that the Watchers could not stand the conditions under which they were imprisoned, and may have pleaded with him to take up the matter with the Lord of Spirits. However, Michael, despite his compassion, felt unable to do this. The imprisonment may have been a highly controversial subject among the Archangels; Michael spoke of the Watchers 'behaving as if they were the Lord,' and this might have been the crux of the problem. The Lord of Spirits was known as the Lord Enlil in the Sumerian record; and Enlil had cohabited with a female — albeit one of his own kind — who became one of the Anannage Council. It is reasonable to speculate that the sight of Enlil and Ninlil, living together, might have aroused in the Watchers the sentiment of — 'what the Lord can do, so can we!' And if Enlil and Ninlil were breaking some, perhaps unwritten, code of behaviour, the situation could have been fraught with disciplinary difficulty.

On the other hand, we are considering a period six hundred years after the romance of Enlil and Ninlil and, despite their long life-spans, they may no longer have been in Eden. Enlil may have been replaced by another of the same title, and there may have been no Ninlil at that time. But this, in turn, is open to doubt because, at the time of the destruction of Kharsag, perhaps fifteen hundred years on, the Great Lady figures prominently in the epics; and she took her part in the diaspora into the Mesopotamian Valley. There is really insufficient evidence to decide this point.

After the imprisonment of the Watchers there follows a period of some seventy years of which there is no record but, presumably, much of this time was taken up with trying to undo the severe damage done in the Lowlands. The monstrous, renegade children had to be rounded up and destroyed, and evil practices that were repulsive to the authorities in Eden had to be eradicated from among the Patriarchal families.

In his original instructions to the Archangels concerning the punishment of the Watchers, the Most High had concluded with:

[EN X:15-16 PP] And destroy all the children of the Watchers, and all those reprobates who have wronged mankind. Destroy all wrong from the face of the Lowlands and let every evil work come to an end.

The Archangel Council took this instruction literally, and preparations were made to carry it out. The Hebraic record does not tell us what actually happened — Enoch draws a veil over the mayhem that ensued. Only the much later Baylonian records carry accounts of Tiamat, and her 'monstrous brood', and the difficulties that faced the Anannage in disposing of them. By that time the accounts were garbled and confused, and much distorted by the religious overtones brought about by the deification of the Anannage, followed by their denigration with the introduction of Semitic gods. We do not intend to give any weight to these Baylonian stories but will confine this account to the Hebraic record.

A reference to the Chronological Table at the beginning of this book will show that we estimate that the arrest of the Apostate Watchers took place around 7000 BC (the reasoning behind such a date will be given later, in Chapter 6). Unfortunately, there is now a hiatus of some seventy years in the record of the Book of Enoch; and when the narrative is continued, it is found in the Book of Noah, which is a supplement to the Book of Enoch.

Nevertheless, the account is still narrated by Enoch.

[EN CVI:1-8 PP] After some time, my son Methusaleh took a wife for his son, Lamech, and she became pregnant by him and gave birth to a son. The child's body was as white as snow and as red as the blooming of a rose; and the hair of his head was in long locks which were as white as wool; and his eyes were wonderful. When he opened his eyes, he lighted up the whole house like the Sun might have done — the whole house was bright. And he straightway sat up in the hands of the midwife, opened his mouth, and spake of the Lord of Justice. His father, Lamech, was afraid of him, and ran to his father, Methusaleh.

And he said to him: 'I have produced a strange son, diferent from, and unlike, Man; he resembles the Sons of the Lord in Eden. His nature is diferent, he is not like you and me — his eyes are like the rays of the Sun, and his face shines. It seems to me that he is not born of my stock, but of that of the Angels; I believe that, during his life some wonderful event will take place on Earth. And I have come to ask you to go to Enoch, our father, and find out the truth from him, because he lives with the Angels.'

When Methusaleh heard this he came to me at Eden, for he had heard that I was there ...

Enoch told Methusaleh to go back and reassure Lamech; the child was truly his, and he should call him Noah. In a later chapter, we shall have to consider the repeated claims, made both by Genesis and by the Sumerian and Akkadian literature, that man was created in the image of the Shining Ones. If Noah could be considered as a genetic 'throwback' to an original progenitor in a hybrid stock, this would be a very revealing observation; and certainly, the Akkadian account makes very firm claims that this was so.

Again, there is a hiatus in the record — this time of almost six hundred years — and, then, the narration is no longer by Enoch although he is still at the Garden in Eden.

[EN LXV:1-4 PP] At that time, Noah had discovered that the floor of the Lowland Valley was showing signs of sinking, and he was afraid that earthquakes would destroy it. So he left and travelled to the entrance to Eden, and called to his grandfather, Enoch, in a very worried voice, saying: 'Hear me! Tell me what is happening to the Lowlands which are being badly shaken by earthquakes — I am afraid of being killed.'

At this stage in the narrative, Noah takes over the dialogue:

Then there was a great commotion where I was, and a voice sounded out of Eden, and [in fright] I fell upon my face.

To our twentieth century experience, this account would suggest the arrival of Noah at a guard-house which we know was set-up at the entrance to the Garden in Eden. There was only one exit from the inter-montane basin in which the Garden was situated and this was at a low col leading down to the big valley which ran southwards towards Hermon. When Adam and Eve were expelled from the Garden, the event was recorded in Genesis, as follows:

[GEN 3:24 JB VB] He banished the man, and in front of the Garden of Eden he posted the cherubs, and the flame of a flashing sword, to guard the way to the tree of life.

The Cherubs, as we shall learn later, were security guards under the command of Gabriel, and were set at the entrance to ensure that intruders could not gain access. Guards require shelter, and so a small post would have been a necessity; they also required communication with their superiors in the Garden, and this would imply some form of 'field telephone'.

It is possible that Noah was induced to speak into a communications instrument; but when he heard a voice speaking loudly back to him, he collapsed in fright. However, he soon recovered.

[LXV:5-11 PP] Enoch my great-grandfather, arrived and stood beside me. He said: 'Why have you called out to me in such distress? A decree has gone out from the Lord concerning those who live in the Lowlands. They must be destroyed because they have learnt the secrets of the Watchers, and the violence of the Satans with all their secret powers; and the power of those who practise sorcery and withcraft.'

After that, my great-grandfather, Enoch, took me by the hand and stood me on my feet, and said: 'Go now, because I have asked the Lord of Spirits about the disturbance in the Lowlands. He told me that, because of the Watchers' wrong-doing, judgement has been passed on them, and there will be no appeal. Because of the secrets which they have sought out and learnt, the Lowlands, and all those who live there, must be destroyed. These cannot be reprieved because they have given away secrets to men, and they are damned; but concerning you, my son, the Lord of Spirits knows that you are innocent, and guiltless of this accusation about the secrets.'

There is no reference to the time span of six hundred years that seems to have passed since the Watchers were imprisoned — one gets the impression that among these people, with their greatly extended life-span, time had far less meaning than it has to us mortals.

But the cleaning up of the Lowlands, to which the Archangels had been committed, had obviously failed. The virus of evil had spread too far and wide, and the only remedy, apparently, was to destroy their handiwork in the Lowlands, and to start all over again with the one family who had proved immune.

Noah continued:

[EN LXVI:1-3 PP] Then he showed me the 'Angels of Punishment' who were ready to let loose the power of the waters stored under the earth, to cause the destruction of all those who live in the Lowlands. The Lord of Spirits had given instructions to those Angels not to let these waters loose for the present, but to hold them in check; for these Angels were able to control the flow of these waters. Then I left Enoch.

This is fascinating background information to the story of The Flood as told in Genesis.

[GEN 7:11 JB VB] ... that very day all the springs of the great deep broke through, and the sluices of heaven opened. It rained on the earth for forty days and forty nights.

As presented, the evidence is conflicting. Noah went to Enoch to complain of earthquakes and the sinking of the Valley floor; but his great-grandfather made no reference to this, that we are told. But he did tell Noah of a great destruction which was being prepared

for the Lowlands, by the release of underground waters. Obviously, there was a connection between the two events, but we are not told what it was. It may be that the sinking of the Rift floor was fortuitous, and that it made the flooding possible.

The narrative seems to suggest that the powers in Eden knew of extensive, underground reservoirs of water, naturally stored in the limestone caves of the Lebanese mountains. These would have been topographically much higher than the low-lying Jordan Valley, and if they could be controlled and subsequently released when required, a gigantic flood of swiftly-moving water might have swept everything before it. There are persistent references, in all traditions which carry this story, to prolonged rainfall and this might have provided just those conditions of maximum storage which were necessary for the success of the Flood. And, as a corollary, the excessive rainfall might have set in motion those very earth-movements of which Noah was so scared.

On the other hand, traditional stories often manage to get themselves mixed up, and there is always the possibility that the torrential rains which brought about the destruction of the Garden of Eden, or Kharsag, may have become interwoven into the even greater Flood. But one other reference causes us some concern. The expression *great deep* usually refers to the ocean, or at least to a sea like the Mediterranean; and, could the Mediterranean have been connected to the sub-sea Jordan Valley, the devastating flood would have been complete. However, the difficulties in accepting such an explanation for the Flood are impossible to overcome, even though there is a possible topographical connection of low ground from the coast immediately north of Mount Carmel, running south-eastwards to an arm of the Jordan Valley which reaches towards Jezreel. But the matter does need more study than we have been able to give it.

Whatever the full story of the mechanics might have been, the concept was undoubtedly drastic — the total destruction of all living creatures from a narrow and restricted valley in the Near East. But, however drastic, it was an effective method of redressing the harm done by the thoughtless, or ignorant, actions of the Watchers which, in three fields, had eroded the carefully-laid plans of the Archangel Council.

1. The Watchers had upset the genetic balance which the Lord of Spirits and the Most High were trying to achieve for Man; they had brought an anomalous and destructive element into the descent of the Patriarchal families.

2. They had passed much information to their wives and children which had caused great concern in Eden; it would be idle to speculate on the nature of this knowledge, but we can assume that Man was insufficiently developed to be able to use it properly.

3. They had taught men how to find and process metals, thus diverting them from tilling, sowing and reaping which, at that stage, was to have been their sole concern. And, worst of all, they had taught Men to make offensive weapons, and had encouraged them to use these against one another. This was why Azazel was particularly singled out for punishment.

To round off this distressing narrative, we continue with Noah's account.

[EN LXVII:1-7 PP] At that time, a message came to me from the Lord, and it said: 'Noah, your record has been brought before me; a record without blemish, a record of love and truth. At this moment, the Angels are constructing a wooden boat, and when they have finished it, I shall approve it and preserve it; and from it shall come the continuation of life. A change shall occur so that the Lowlands shall not remain without inhabitants. And I shall ensure the continuous success of your life, always; it shall be fertile in the Lowlands (again), and it shall be blessed and shall multiply, there.'

Noah continued: 'And he will [continue to] imprison those Watchers who have done wrong, in that volcanic ravine which my great-grandfather, Enoch, showed me in the west, amongst the mountains of gold and silver, and iron, and lead and tin. I saw the valley in which there was a great upheaval of the earth and a convulsion of waters. And, when all this took place, there was produced a smell of sulphur which was connected with the waters; and that valley of the Angels who had led Mankind astray, burned under the earth. Through its defiles ran streams of burning lava, where those Angels were punished who led astray those who lived in the Lowlands.'

Noah appears to have been given a grand tour of Eden before he returned to the Lowlands to organize the loading of his Ark.

In due course, the Flood was released and the Lowland peoples were destroyed. We read in the Akkadian account that Enki was responsible for co-ordinating the coming deluge, and for communicating the Anannage arrangements to Atra-hasis (= Noah).

[AH III:(i) 36-39 VB]

He [Enki] opened the water-clock and filled it;
He announced to him [Atra-hasis] the coming of
the flood for the seventh night.

Atra-hasis received the command,
He assembled the elders to his gate.
Atra-hasis opened his mouth
And addressed the elders,

My god [does not agree] with your god,
Enki and [Enlil] are angry with one another.
They have expelled me from [my house (?)]
Since I reverence [Enki]
[He told me] of this matter.
... ..

Enlil and Enki fell out over the Flood, and their relationship never seemed quite the same thereafter. Enki was responsible for the Lowlands — his title was Lord of the Land — and he bitterly upbraided Enlil for the evil that he proposed to commit. But he was overruled in the Council, and he accepted the decision of the majority — and proceeded to give Atra-hasis his instructions for building the Ark; and the time at which the Flood would occur. The event was obviously planned down to the last item — but it was no happy occasion.

When the Ark was completed, Atra-hasis filled it with his family, and with such cattle and domestic animals as would be needed to make a new start once the waters had receded.

[AH III:(ii) 42-55 VB]

... He [Atra-hasis] sent his family on board,
They ate and they drank.
But he was in and out: he could not sit, could not crouch,
For his heart was broken, and he was vomiting gall.

The appearance of the weather changed,
Adad roared in the clouds.
As soon as he heard Adad's voice
Pitch was brought for him to close [seal] his door.
After he had bolted his door
Adad was roaring in the clouds.

The winds became savage as he rose,
He severed the hawser and set the boat adrift.

Later lines suggest that several of the Anannage Council — even Enlil himself — regretted their action when they saw the destruction that they had caused; and many would have reversed their decision

if they could — but it was too late.

[AS III:(iii) 11-54 VB]

[...] the flood [set out],

Its might came upon the peoples [like a battle array].

One person did [not] see another,

They were not recognizable in the destruction.

[The flood] bellowed like a bull.

[Like] a whinnying wild ass the winds [howled].

The darkness was intense, there was no sun

... [lines 18 to 24 are broken] ...

[Enki] was beside himself,

[Seeing that] his sons were thrown down before him.

Nintu [Ninlil], the Great Lady,

Her lips were covered with feverishness.

The Anunnaki, the great gods,

Were sitting in thirst and hunger.

The goddess saw it as she wept,

The midwife of the gods, the wise Mami [Ninlil].

[She spoke,] 'Let the day become dark,

Let it become gloom again,

In the assembly of the gods

How did I, with them, command total destruction?

Enlil has had enough of bringing about an evil command,

Like that Tiruru, he uttered abominable evil.

As a result of my choice,

And to my own hurt, I have listened to their noise.

My offspring — cut off from me — have become like flies!

And as for me, like an occupant of a house of lamentation,

My cry has died away.

Shall I go up to heaven [Kharsag/Eden]

As if I were to live in a treasure house?

Where has Anu the president gone,

Whose divine sons obeyed his command?

He who did not consider, but brought about a flood

And consigned the peoples to destruction?'

The last four lines are pregnant with meaning. The order for the flooding of the Lowlands had come from Anu, the Most High — their Commander. The Council had obviously debated the decision and, with Enki dissenting, had voted in favour of carrying it out. But when they saw the results — with the descendants of people that Ninlil and Enki had created — dying like flies, Ninlil, and apparently Enlil, too, bitterly regretted their decision. Anu was the culprit — and he had not even come down to see what had happened!

But in accepting this Akkadian interpretation, we must remember that it was written over four thousand years after the event; after the second diaspora of the Anannage, and after the process of deification and denigration had started to erode the altruistic Anannage image.

This is a good point at which to close this unhappy chapter, with the Lowland Valley devastated; with Noah waiting for the waters to recede before starting to rebuild his shattered life; and with the Anannage/Angels returning to Kharsag/Eden to ponder over the results of their actions. Perhaps, the controlling principle of *karma* applied to these advanced Beings as well as to Mankind, because within less than a millenium they were to have their World laid low by a similar flood and storm. The thought is strangely comforting!

The Reality of Eden

She spoke of the sunny, watered Settlement; the
sunny, planted Settlement — and of its future.

— *First Kharsag Epic*

While Enoch was living in the Garden in Eden, he was sent on a mission to the Watchers who were working in the Lowland Valley. He knew them well, and he soon found them in 'Abelsjail, a place which cannot now be found on modern maps, but which was described as lying between Lebanon and Seneser. These are both mountain ranges familiar to modern cartographers. Lebanon is close to the western boundary of the Rift Valley; and Seneser, or Hermon, marches with the eastern boundary, as shown in *Map I*. Enoch also mentioned 'the river in Dan', which still provides the headwaters of the River Jordan; and, he himself, landed on the summit of Mount Hermon when he first arrived in the area — and walked to the Garden in Eden.

Enoch was clearly operating in territory which is still, today, easily recognizable in geographical terms; territory which lay in the Levant, bordering the eastern end of the Mediterranean Sea, around the conjunction of the modern states of Lebanon, Syria, Jordan and Israel.

The acceptance of the reality of Eden must rest on the credibility of the three accounts which concern it — the Biblical, the Sumerian, and the originally Hebraic Book of Enoch. Recognizing the area in which Enoch was living, travelling and writing is a big step towards such credibility; but it is essential that at least one, of the other two accounts, should be compatible with that recognition.

The Biblical account gives no indication of the whereabouts of Eden, other than to suggest that it was in 'Heaven', a nebulous location which our forefathers conveniently placed in the sky —

well out of the orbit of their perception. If it had rested on Genesis, alone, our quest would have been stillborn. Our confirmation, therefore, must rest with the library records of the Sumerians who lived in the southern part of the fertile Mesopotamian Valley some seven hundred miles to the south-east of Lebanon. These records were the writings of a non-Semitic culture and, therefore, can be considered to be evidence independent of the Semitic Hebraic.

Although Sumerian literature carried a tradition that Kharsag lay far to the north-west of Sumer, the Kharsag epics, which we have quoted, only give three independent clues to its location:

- (i) it was situated within the range of later Sumerian influence to the extent that the epics were recorded in the Sumerian language of *eme-ku*. Kharsag was located, therefore, within the Fertile Crescent of the Middle East using the expression in the broadest sense to include the flanking mountainous areas;
- (ii) it was in high mountainous country with fertile, inter-montane valleys or basins, with incised ravines carrying substantial rivers for part of the year only. These were sustained by a seasonal rainfall of moderate yield with severe, intermittent, contributory storms; and it was subject to occasionally very severe winters;
- (iii) it was within an area, or adjacent to an area, with mountain forests of large cedar-trees.

Although not fully definitive, this limited information is valuable for the areas which it eliminates. It is strongly reminiscent of the Zagros Mountains of Luristan and Kurdistan, to the north of Sumer, on the north-eastern flank of the Fertile Crescent. But these mountains are now oak-tree bearing, and have no history of cedar forests. Neither are cedar forests part of the ecology of the south-western flank in modern Iraq and northern Saudi-Arabia; a flank which also lacks that particular kind of fertile, incised, mountain country that we are seeking.

We are left with only the far north-western part of the Fertile Crescent covered by Lebanon, Western Syria and Israel. But this area fulfils all three requirements. It reaches a height of over 3,000 metres; is broken by steep-sided ravines leading into the fertile, one-time lake beds of inter-montane basins; and has a seasonal rainfall of up to 150 centimetres a year. It was once extensively covered by cedar forests, in individual groves of more than a thousand trees, of which the famed Cedars of Lebanon are now a diminishing remnant. Today, the area supports a varied agriculture including extensive vineyards.

The giant cedar, of the genus *Cedros*, is limited in its ecological distribution. It has four species, three of which are native to high mountain areas around the Mediterranean, and the fourth to the western parts of the Himalayas. Because inter-breeding has occurred, these species of true cedar are often difficult to define; many authorities hold the view that the four species are geographical variants of one species, only — usually defined as the Cedar of Lebanon. At the period which we shall be considering for the establishment of Kharsag, it is possible that the giant cedar was restricted to the area around modern Lebanon.

Certainly, if Kharsag is to be located within the Fertile Crescent, the area described above is the most probable. In its middle stands the Mount Hermon extension of the Anti Lebanon Range, a magnificent white limestone massif whose summit overlooks the whole of the Near East. The ancient Semitic name for Hermon is cognate with the Arabic *haram* meaning a 'sacred, forbidden area' such as surrounds, and encloses, modern Mecca. Damascus, the capital of modern Syria, carries in its name the root of the Sumerian Tammuz (Damuz), beloved 'shepherd god' whose festival is still celebrated in parts of the Balkans today. Earlier, it was known as Esh Shams — a memorial to Shamash, whose name was the Semitized form of Ugmash, the solar expert of the Anannage.

Many are the associations of the area with the personalities of Anu and the Anannage; and we have already referred to Shamash and H'adad in connection with Ba'albek.

Our location for Kharsag, therefore, is completely compatible with Enoch's geographical determination of the Garden in Eden. And as shown in *Map 1*, a village named Ehdin still exists on the western side of the Lebanon Range, some twenty kilometres west of the highest peak. Eden, itself, in which the Garden was situated, was a district; we visualize it covering the general area of modern Lebanon, with its centre at the ancient edifice of Ba'albek.

The Kharsag epics also give clues to the period at which the agricultural establishment was founded; though, like those for the location they are not specific — but accurate enough for our purpose. The second epic stated that when the Anannage arrived in the area, the local tribespeople were in a very primitive state. They were described as:

- (i) living in caves; deduced from their entry into impermanent dwellings on all fours;
- (ii) being unfamiliar with clothes; they must have relied on skins;

(iii) eating grass and drinking ditch-water; and having no knowledge of agriculture.

From these descriptions, it may be assumed that the Anannage arrived at a time when the indigenous tribes were hunting and foraging cave-dwellers. This evidence, combined with observations on the ecology of the time, provides a fairly definitive range of time.

The ecology suggests that the inter-glacial period of our own era was well advanced. There was a stage, recorded in Britain, from 12000 to 9000 BC, termed the Windermere Interstadial, when the climate was as warm as it is today. But this was followed by what has been described as a short, cold snap from 9000 to 8000 BC, when truly arctic conditions again prevailed, and ice advanced from the Scottish Highlands down into the basin of Loch Lomond; this was the Lomond Stadial. The cold then disappeared as rapidly as it had appeared.

It was this final departure of the cold of the last Ice Age, a little before 8000 BC, that would have permitted an ecology which included cedar forests and agriculture (with vineyards) in high, mountainous country, at a latitude of 34°N.

On the other hand, we know from archaeological evidence that well before 7000 BC, advanced, agriculturally-based, settled communities were developing rapidly throughout the northern, upland plains of the Fertile Crescent, producing such cultures as those of Catal Hüyük, Jarmo and Alikosh.

The remarkable development of Jericho, at the great spring of Ain es Sultan just north of the Dead Sea in the Jordan Valley, was the earliest of them all. This spring of fresh water, which today still issues at a rate of over 1000 gallons a minute, must have been a magnet for those taking their first steps in irrigated agriculture. The great mound of Tell es Sultan has revealed six thousand years of occupation, and the magnificent fieldwork of Kathleen Kenyon, there, in the nineteen fifties, followed by careful laboratory work over the following decades, has given us a reliable time-scale by which the civilizing of the whole Near East can be measured.

As shown in *Table II*, the averaging of six Carbon 14-dating results has demonstrated that, over a period from 9070 to 8030, there is no evidence of any solid structures being built on the natural gravel base at the bottom of the mound. But, immediately after the later date, the first houses of sun-baked, hand-finished mud-brick occur. These had curved walls, inclining upwards and appear to have been of a round, bee-hive pattern with mud floors.

Before the next Carbon 14-dated layer, termed Stage IV, which

gave a date of 7858 BC from the average of six samples, a sensational period of building took place. A free-standing stone Town Wall was built — perhaps 600m in circumference; this wall was 1.80m wide at the base and still exists to a height of 3.65m. Against the inner side of the wall was built a tower, 9m in diameter at the base and 7m in diameter at the top, with a surviving height of 7.75m. This tower was solidly built of stone; in its centre was a staircase leading from a passage which gave access to the tower from the town, built remarkably solidly with a roof of large slabs, hammer-dressed to a flat surface. Kathleen Kenyon's own words give the best picture of this remarkable structure.

... Treads are formed of great stone slabs more than 0.75m across and up to 1m long, hammer-dressed to a smooth finish. The whole thing is excellent in both architecture and masonry, and everyone who sees it finds it impossible to believe it was built eight thousand years or more ago.

In conception and construction, this tower would not disgrace one of the more grandiose medieval castles.

This description was written before the definitive Carbon 14-dating had been completed, and we now know that the tower is almost ten thousand years old.

Soon after the completion of these defences, stone-walled enclosures for water-storage were built. Again, we quote from Kenyon:

The enclosure to the south of the tower though similar in structure would seem to have served a different purpose, for there is a complete absence of the silt levels found in the other enclosures. In its final stage ... it included extensive timber structures, and may have been roofed in timber. Since the enclosure was not a house, and was not for water storage, it seems reasonable to suggest that it was for some other form of storage, and storage of grain seems to be the only alternative explanation. Certainly, at the time of its destruction it housed highly combustible material.

... ..

The implications of this hypothesis are far-reaching. It would follow that the production of grain was on a large scale. But still more important, it would follow that the storage of the grain was under some central control. It would imply that the tower was a centre of defence and authority, and that under the control of this authority, surpluses of grain were accumulated. This further implies a remarkable advance in the concept of society.

After the completion of the Carbon 14-dating, the following conclusion was reached:

<i>Sub-Periods</i>	<i>Stages</i>	<i>Activity</i>	<i>Average Carbon-14 Dating BC</i>
Pre-Pottery Neolithic B	XVII	Major development of Site	5850
	XVI		
	XV		
	XIV		
	XIII		6480
	XII	Large Houses with burnished-plaster floors: Skulls still in evidence	
Major break with erosion surface, silt layers and storm-flood channels			ca 6500-
Pre-Pottery Neolithic A	XI	Houses with mud floors and cobbles reappear	ca 6500- 6590
	X	Serious set-back and break	6708
	IX	Collapse of Town Wall: Structures destroyed by fire	
	VIII C	Group of Nine Skulls	6832
	VIII B	Destruction by fire: Slaughter of six infants	
	VIII A	Cobbles introduced into Floors	
	VII	Town Wall rebuilt	
	VI	Major Catastrophe: Granary destroyed by violent fire: 12 bodies inserted into Tower on top of fire debris	7514
	? ——— Start of Violence in Rift Valley ——— ?		7520 ?
	V	Buttress to Town Wall	7858
Proto-Neolithic to Mesolithic	IV	Stone Water Tanks and Granary	
	III	First Period of Defences: Town Wall and Stone Tower	
	II	Building of round houses	ca 8000
Proto-Neolithic to Mesolithic			8030 to 9070
Bed Rock of Natural Gravel			

Table II. Chronology of the Archaeologically-determined stages of the Neolithic Period in Jericho.

The whole is a remarkable piece of military planning, and its date must be in the neighbourhood of 8000 BC, since a Carbon 14-dating of 7825 BC was obtained for Stage IV phase (iii).

The importance of these discoveries, in an area in which the Anannage/Angels are known to have set up agricultural bases for settled communities, cannot be overstated.

The quite remarkable development of Man, in the Jordan Valley, from simple hunter-forager to urban dweller within fortifications that would have done credit to his descendants nine thousand years later, must have required assistance from others in advance of himself. The only such others, of whom we are aware, are the Shining Ones who arrived at Kharsag when Man was extremely primitive, and within a measurable period of time set up an organization to oversee his development towards a civilized society.

To have been able to do this, the Anannage must have arrived at Kharsag between a date of 8300 BC, at the very earliest, and 8100 BC, at the very latest. And it is from this bracket of dates that we have decided on the middle figure of 8200 BC as the most likely date for that arrival — the chronology of *Table I* is based on this figure.

But the conclusions which can be reached from the Jericho excavations do not end there, as a study of *Table II* will reveal. By 7800 BC, at the latest, the little township of Jericho, which may have harboured as few as four hundred people, or as many as two thousand, was walled, defended, and provided with long-term stores of water and produce — the only township in the world of which we are aware in that early period in the history of Man.

By 7514 BC, the pleasures of any Golden Age had been shattered. The enclosure to the south of the tower was destroyed by a violent fire, the remains of which provided the evidence for the timber fittings and roof, and for the combustible nature of its contents. At the same time debris, which contained much burnt material, poured down the staircase of the tower into the underlying passage. On top of this debris were found twelve bodies, rudely inserted through a hole cut in the wall; perhaps because the trap-door entrance had been blocked by a dangerous fall of debris. This was never cleared and, from that time on, Kenyon suggests, the top of the tower could only be reached by ladders. This catastrophe argues mayhem — but who caused it? Was it another Patriarchal family? Or was it some marauding, still primitive, group of tribesmen? We do not believe that it was either of these.

A glance at Chronological *Table I* will show that, in 7514 BC,

the Apostate Watchers had been in the Lowlands for some sixty, or seventy, years by which time they had probably committed their wrong-doing, and had produced their renegade children. These would have grown to maturity, and may have been terrorizing the countryside as Enoch describes. This is pure speculation, of course; but if you are faced with a crime, and you only know of one miscreant in the area, suspicion can be readily directed.

The town wall of Jericho was rebuilt in Stage VII, after a major reconstruction of the defences but, by 6800 BC, there was further destruction by fire, and an unpleasant case of infanticide. Kenyon states:

In the third instance (of skull collection) there is an unpleasant suggestion of infant sacrifice, for beneath a curious bath-like structure of mud-plaster there is, besides one complete infant burial, a collection of infant skulls with the neck vertebrae attached, showing that the heads were cut off and not merely collected from burials.

The evil in the Lowlands against which the Most High railed, and which the Archangels were required to stamp out, appears to have been rampant and once more in need of correction. Around 6700 BC, the town wall again collapsed or, more likely, was breached; and destruction by fire was detected in three of the excavated areas. This was followed by a serious set-back to the life of the town and a break indicating partial, but temporary, abandonment of the site.

All the elements which led to the decision by the Most High to flood the Lowlands, and to destroy all living things in it, seem to be detectable in Jericho. We should expect, therefore, to find evidence of the Flood in Jericho's remains.

Based on the chronological record laid out in Genesis, *Table I* shows a date for the Flood of 6540 BC, and this is like to be plus or minus a hundred years according to the actual date of the arrival of the Anannage.

Table II shows that a major break occurred in the Jericho record, with complete abandonment of the site, very close to 6500 BC. This break is indicated by an erosion surface, silt layers, and storm-flood channels that ate deeply into the mound over a short period. Before the break, round houses with mud floors had reappeared — together with cobbles; but after the break, these had all vanished, and the new occupants built larger, and more comfortable houses with lime-plaster floors of a red or cream colour which were finished off by burnishing to a high and beautiful polish.

Whether this break really does represent the Biblical Flood we are not qualified to judge, but it certainly indicates water erosion

— its Carbon 14-dating is comparable with that worked out from the record in Genesis, and the circumstantial evidence leading up to the abandonment of the site fits neatly into the chronicles provided by Enoch.

Having achieved a date for the Garden in Eden, we can now turn to a detailed study of the terrain of the modern Near East, in an attempt to outline specific areas in which the Garden might have been located.

The Geography of Eden

The argument for placing Kharsag at the north-western bend of the Fertile Crescent, in the area where modern Lebanon, Syria and Israel adjoin, was based on the requirements of (a) high mountains with a substantial, but seasonal, rainfall; (b) isolated, intermontane, alluvial plains or basins; (c) deep and narrow ravines; and (d) a climate capable of sustaining the ecology which has been described. To these general requirements, there has to be added the necessity for some of the ravines to have been faulted, and to show evidence of volcanic activity within the last ten thousand years. These requirements have been briefly touched on earlier, and a reference to *Map 1*, and to page 83, will be sufficient to refresh the reader's memory.

Because of the association of Enoch and the Watchers with Mount Hermon, we made the first assumption that the specific location of Kharsag — and, therefore, of the synonymous Garden in Eden, was no great distance from this mountain. After landing on Hermon late in the afternoon, Enoch was in the outlying portions of the Settlement soon after nightfall.

The country of the central part of the Levant Rift Valley, from Hermon in the south to Ba'albek in the north, perfectly fulfils all the requirements postulated by the information provided by both Enoch and the Kharsag epics. In particular, the immediate vicinity of Mount Hermon, as shown in *Map 2*, contains three small, alluvial basins any one of which might have been found suitable for the Kharsag project.

On closer examination, however, two of three basins have to be discarded in favour of the third. The Jenndal Basin (D) is too small, and lacks the facilities for the construction of a reservoir; the Achaiyah Basin (C) is isolated from Hermon by rough and difficult mountainous country; and is too far from the summit for the journey to be made comfortably in a day. It also lacks a number of features essential to the project, although its size and layout are admirable. The third Basin, called Rachaiyah South (A) and

Rachaiyah North (B), especially attract us because its size and position are just what are required, and its topographical features fit, in a remarkable manner, the descriptions of the Settlement which we have outlined.

As shown in detail in *Map 3*, this two-tiered feature is a roughly rectangular, alluvial basin derived from an ancient lake bed, about ten square kilometres, or a thousand hectares, in area, completely surrounded by a ring of mountains rising to over 1600m in the east and north, and to 1300m in the west. To the south, the Hermon Range is the dominant barrier.

The west side of the basin is bounded by one of the major faults of the east side of the Rift, where it forms straight, deep and narrow ravines. Immediately to the north of the main basin, the terrain rises, in a series of rocky steps, over 250m high to a ridge separating the main basin from a smaller, subsidiary basin in the north. This northern part, lying 90m higher in elevation than the southern part, drains into the main basin through a defile which would have been eminently suitable for the construction of a major reservoir, by damming its outlet as illustrated. Additionally, it has seven features which are compatible with the detail from the Kharsag epics and the chronicles of Enoch:

(i) When full, the reservoir would have had a maximum depth of over 30m, and would have covered an area of over 20 hectares (50 acres). The total volume of water would have been of the order of 3 million cubic metres (ca. 600 million gallons); this would have been sufficient for a year's supply at the rate of flow of the great spring at Jericho.

The effluent from such a reservoir would have flowed south-westwards, and so have been illuminated by the setting sun to give the 'shining effect' which was frequently mentioned in the epics.

(ii) A mountain stream, flowing from the east, turns northwards into the south-eastern corner of the basin, in accordance with Enoch's requirements.

(iii) Water brought to the centre of the basin would have had to soak into the ground, as suggested by Enoch (page 89), because the spill-point into the Wadi en Neirab is 9m above the lowest level of the basin.

(iv) There is a rocky hill, 120m (400 ft) above the north side of the basin which appears to be a suitable site for the construction of Enlil's Great House on the High Rock. It has an extensive summit area of about 6 hectares (15 acres), and is sufficiently high above

the remainder of the Settlement to bring into play Anu's objections to its siting.

(v) The basin area is large enough to absorb the run-off of normal winter rains, but would have been a flood-trap in an exceptional, once-in-a-hundred-years storm.

(vi) The northern, subsidiary basin, which has considerable standing water under present-day, normal winter conditions, would have spilled over into the reservoir under exceptional conditions. And a rise in lake level of under 5m would have spilled over southwards, and created just those conditions of water streaming down the southern slopes of the north ridge of which Noah made such play (Appendix B).

(vii) The area lends itself to the construction of a 'great watercourse' from the reservoir across the northern edge of the basin to an outlet down the Wadi en Neirab. It would have had to be led through high dykes when crossing the axis of the basin; and these would have had to be strongly made of stone — as they are described.

These compatibilities were such that we were encouraged to construct an imaginary, but practicable, layout for the facilities of Kharsag — within the Rachaiyah Basin. The map displayed as *Map 3* is no fanciful representation of an imaginary, high mountain scene. It is an actual contoured portion of the French-surveyed 1:20,000 map of the area.

Our estimate of 3 million cubic metres of volume for the reservoir implies building the base of the dam wall at the 1175m contour, and the top at the 1210m contour. When full, such a reservoir would have held sufficient water to irrigate an area of 50 hectares (125 acres) twice a day for six months, on the basis of one major drainage channel every 100m, and one minor channel every 20m; or, perhaps, up to 100 hectares on a less generous water ration with replenishment rainfall during the wet season.

The main watercourse, of which so much play is made in the epics, could only have been situated at the extreme northern end of the basin, if it had been found necessary to provide an outflow for surplus water when the reservoir was full; for such outflow, the narrow gorge of the Wadi en Neirab was the only outlet. Even so, the watercourse would have had to be excavated to a depth of several metres to pass the rising ground at the entrance to the outlet ravine, and this might explain the lengthy, and arduous labour by the Lordlings which led to the rebellion to be described later.

On the other hand, we have evidence that the Shining Ones did

not shirk the digging out of deep ditches — even in bedrock. At Jericho, referring to the defences constructed around 8000 BC, Kathleen Kenyon writes:

... further details of the system of fortification to which this wall (the town wall) belongs have emerged. On the outer side was a great rock-cut ditch, nine metres wide and three metres deep. The labour involved in excavating this ditch out of solid rock must have been tremendous. As we have discovered nothing in the way of heavy flint picks, one can only suppose that it was carried out with stone mauls, perhaps helped by splitting with fire and water.

The labour in cutting the defensive ditch at Jericho is comparable with that which would have been required at Rachaiyah for the main watercourse, and what had been done once could have been repeated in the same era.

The Settlement of small cedar-wood houses would have been set, naturally as shown, on the drained, gentle northern slopes of the basin, close to the watercourse so as to minimise the distance that water had to be channelled. This proximity to houses in the Settlement may explain the complaint in Epic 7:

But the firm, deep watercourse was destructive;
its noise was great;
the power of its flowing was frightening.

There is one other feature of the Rachaiyah Basin, and of its relationship to the Hermon Range, which is compatible with the narratives. It is possible to reconstruct a logical route from the top of Mount Hermon to the Great House, which would allow stops at natural places for the siting of Enoch's 'Seven Havens'. In this rocky terrain, spur and ridge walking would have been a difficult, and even hazardous, operation especially in winter, because of the many limestone escarpments with which the walker would have been faced. Valley routes would have been more accessible, and two would have been available through this hilly area.

On the longer route, the walker could have descended the Hermon massif by its south-west ridge, and entered the Dan Valley. Turning northwards, a 20km journey would have brought him to a west to east-running side valley leading directly onto higher ground above the northern side of the Rachaiyah Basin.

A considerably shorter route, shown in *Map 2*, could have been taken by descending Hermon on its north-west flank, and then by proceeding north-eastwards along the two aligned, but opposed, fault valleys, the second of which leads over a col into the Wadi en Neirab. This is the natural entrance to the Rachaiyah Basin

and leads directly to the suggested site for the Settlement.

The second route commands our attention because it allows the 'Seven Havens, or Heavens' to be reached in a logical order. It will be recalled that there is reason to believe that Enoch landed on Hermon in early Spring, when ice and snow still lay deep on the summit. As he was able to see the spectacular sunset over the Litanni River, the time would have been early evening, perhaps about six o'clock. From the top of Hermon to the first valley is 6km, in a straight line, and possibly 10km by a zig-zag route. To the mouth of the second valley would have been a further 3km, a total distance which would have required between two and three hours of walking. It would then have been dark.

Enoch stated that he arrived at the Second Encampment (Haven) after dark, and since it was a gloomy valley with snow and volcanic activity, it is compatible with a siting in the second valley, as shown. From his descriptions, we may assume that Enoch stayed in the Second Encampment overnight, and continued his journey next morning. By the route we suggest, he would have passed through the narrow gorge of Wadi en Neirab, and have reached the north-west corner of the Rachaiyah Basin; there, a short climb onto the ridge would have brought him to the Third Encampment (whatever that was), and from it he would have had that first view over the cultivations — the place that he described as 'incredibly beautiful'.

From this ridge Enoch was led 'through the northern part of the Encampments' which we take to be the upper sub-basin; and he immediately came upon another 'terrible place'. This could have been the deep, faulted gorge leading up the western side of the sharp ridge which separates the upper basin from the lower. If he had then been taken into the upper basin, he could have seen the Fourth Encampment; and continuing round to the eastern side, towards the Reservoir, he would have passed at some point the Fifth Encampment where the 'Grigori' were imprisoned. He would have seen the Reservoir, although he only commented on it later, and then would have reached the Sixth Encampment — the 'Building of Knowledge' — with its working complement of 'research angels'.

We have placed the Building of Knowledge on a hill just two hundred metres west of the southern end of the reservoir, nearly beside the top of the dam wall. We have done this for two reasons; first, Enoch tells us that angels there studied the Sun and Moon, and the Stars. To do this, they would have wished to be well away from the lights of the Settlement, and sufficiently high up not to have their lines of sight to these luminaries blocked by the surrounding mountains.

They could have achieved this on at least three other sites, but our second reason specifies the site we have chosen. This relates to an alternative translation of a section of the first chapter of Genesis:

[GEN 1:14-19] The Shining Ones said, 'Above the High Wall, the Sun and the Moon separate the day from the night; with their help we shall measure Time in days and years — at the High Wall, where the luminaries shine on the Land.' And it was so.

The Shining Ones took observations on the two great lights — the greater light during the day, and the lesser light during the night — and on the Stars. From the side of the High Wall, the Shining Ones observed them shining on the Land, governing the day and the night, and separating light from darkness. And the Shining Ones saw that they were, indeed, suitable. There was evening and morning — a fourth day.

From the Building of Knowledge, Enoch would have had a gentle climb up to the Great House overlooking the northern lake, where he arrived in time to watch the Council Meeting at which the Most High was present.

The suggested itinerary has been described at some length for the purpose of demonstrating that the narrative of Enoch's 'Seven Heavens' need not be considered apocryphal, as it has in the past — they are compatible with encampments, havens or buildings which were part of the overall complement of Eden.

The Inhabitants of Eden

Eden, in its broadest sense, really covers all those lands north and south of Mount Hermon over which the Shining Ones held a jurisdiction. It had two distinct districts — the Highlands and the Lowlands — of which the Highlands were subdivided into the environs of the Garden in Eden, including the Hermon Range, and the region of the Rift Valley northwards, across the territory of the Most High, around Ba'albek. The Lowlands were a self-contained unit comprising the Jordan Valley, southwards from Hermon.

Within these broad acres there existed, side by side, four entirely different sets of peoples, the relationship between whom may be illustrated within the confines of a hierarchal chart (*Figure 2*). Of course this chart is not static. Enki/Uriel, for example, spent much of his time in the lowlands, as Raphael must also have done in his capacity of physician. On the other hand, many of the Watchers were resident in the Highlands — but the general distribution was as shown.

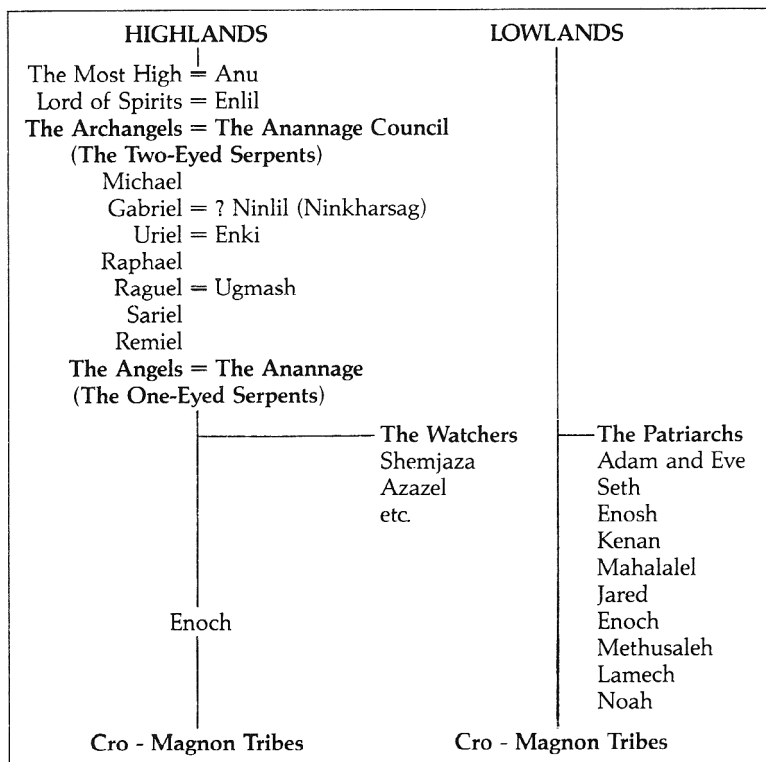


Figure 2. The Hierarchy of the Peoples of Eden.

The four different sets of peoples were the Shining Ones, divided into the Lords and the Lordlings (Watchers); the Patriarchal tribes and the Cro-Magnon tribes. Henceforth, we shall drop the terms Angels, Anannage, and Watchers in which the confusion of two cultures has produced a separation of two identical sets of entities.

The Shining Ones

In his book, *Sumer: The Dawn of Art*, André Parrot makes a pronouncement concerning the third millenium in Sumer which requires modification in the light of the results of our study.

The material brought to light of this period is so copious that a selection has to be made. But what criterion is to guide our choice? A history of art should include all schools even if some of them offend our taste or transgress our present-day canons of beauty. It is quite obvious, moreover, that our tastes and canons may in many particulars be very far removed from those of antiquity; and all attempts to interpret and explain ancient art are necessarily hypothetical. Still, the works themselves are there and challenge us to decipher their message.

By and large, it may be said this message consists primarily in the revelation of a theocratic social system; individuals are portrayed with their hands clasped in prayer, their gaze directed heavenwards. Any doubts we may have in this matter are removed at once when we see the group of twelve statues discovered together by Henri Frankfort in the temple of Abu at Tell Asmar. Mesopotamian art of the third millenium found in religion almost its only source of inspiration.



Plate 7. The Tell Asmar Group of Statuettes.

Our divergence from Parrot is only one of emphasis. We would delete the reference to hands being clasped in prayer, and in place of 'religion' we would put 'reverence', or even 'gratitude'. The early Sumerians did live under a 'theocratic' social system — but 'theocratic' must be kept firmly in inverted commas. In their City-States, their kings were supervised by Overlords — the Shining Ones — at least until the Second Diaspora sent the Shining Ones off on their travels throughout the World.

The group of statues from Tell Asmar are of great importance to our study, and we show them in *Plate 7*, as Frankfort displayed them. Our primary observation is that eight of the figures are bearded in the same manner as the bas relief of Ugmarsh in *Plate 8*; and their hair-styles are similar, falling onto their shoulders, and being held in ringlets on either side of their faces. Only the turban is missing — and this, we believe, was a ceremonial accoutrement.

Ugmash was one of the senior Shining Ones — a Two-Eyed Serpent — and he had six bearded colleagues on the Grand Council; and they are all there in the group, together with Anu (Most High) as the overall tall figure in the centre — making eight in all. The female figure must be Ninlil (Ninkharsag) who was also a Council member in Eden/Kharsag. And this brings us to a very interesting point. The Sumerians show seven bearded men and one woman in their Council group, plus Anu; while the Hebraic record of Enoch refers to seven Archangels — Michael, Gabriel, Uriel, Raphael, Raguel, Sariel and Remiel — plus the Lord of Spirits (= Enlil) and the Most High (= Anu). The Hebraic account has one more individual than the Sumerians who also have Ninlil as a supernumerary. This suggests, very strongly that one of the Archangels listed by Enoch must have been a female!

Which one this was will be discussed when we describe them individually.

The overlapping hands on the chest cannot be an attitude of prayer, but is more likely to be a stylized form of artistic presentation. If we think of photographic studies of sporting groups, from our own age, the crossed feet and hands on knees are a similar form of stylization. Whether the underdeveloped hands of Ninlil are of significance is difficult to tell. Certainly, other statuettes depicting her show no such deformity; Anu's hands, too, are out of proportion to his arms and shoulders.

The group includes three other individuals. The two round-headed figures, without full beards, are clearly of a different race; and because the bald one in the centre bears a striking similarity to another statue — that of Dudu the Scribe (*Plate 5*), from the period of Ur-Nina — we would hazard a guess that this is Enoch the Scribe, himself. The figure on the extreme left is possibly Nusku, who was the original chronicler and scribe to the Anannage, whom Enoch replaced when he was summoned to Kharsag. The remaining figure, second from the extreme right, who wears a peculiar type of headgear and is not bearded, has the appearance of an underling of some kind and may well be a representative of the Lordlings.

The Lords

Although we have claimed that the Lords were subdivided into two categories, of which the nine seniors were termed 'Two-eyed Serpents' and the fifty-odd juniors as 'One-Eyed Serpents', the evidence for this is somewhat circumstantial. The individual members of the Lords are frequently described in the literature as Serpents; and this is not confined to the Sumerian epics. In the



Plate 8. The Ugmash (Shamash) Tablet.

major portion of the Old Testament, the Hebraic term which is translated into English as 'angel' is *mal'ak* meaning 'a messenger'. But an earlier expression for 'the angels' was the Hebraic term *ha'neshim* which had close associations with *ha'neshek* meaning 'the serpent'.

In the bas-relief of Ugmask, pictured in *Plate 8*, the inscription by his head translates as 'The turbaned Lord Ugmask — the Two-Eyed Serpent'. But the Sumerian *igi* could mean 'eye' or 'face'; consequently, the inscription could equally well read '... the Two-Faced Serpent'. A choice has to be made, and we prefer 'Two-Eyed', despite the evidence of Jason, the Roman sun-god (an equivalent of Ugmask) who was depicted in statues as a figure with two faces.

There are many physical descriptions, in the literature, of the Shining Ones; and all have features in common — great height, radiant countenances, shining eyes, bronzed skins and deep, loud voices. The best descriptions are probably:

[SE I: PP] ... two very tall men different from any that I have seen in the Lowlands. Their faces shone like the Sun, and their eyes burned like lamps; and the breath from their mouths was like smoke.

Six and a half thousand years later, Daniel wrote:

[DAN 10:4-6 JB VB] On the twenty-fourth day of the first month, as I stood on the bank of the great river, the Tigris, I raised my eyes to look about me, and this is what I saw:

A man dressed in linen, with a girdle of pure gold
 round his waist;
 his face shone light lightning,
 his eyes were like fiery torches,
 his arms and legs had the gleam of burnished bronze,
 the sound of his voice was like the noise of a crowd.

In a later chapter we shall describe Yahweh as he is presented in the Old Testament — and here the story is the same; brilliant countenance upon which no man can look, great height — over eight feet tall — and a voice that thundered over the valleys. Clearly the Shining Ones were not of our species — possibly not even from our planet, although it would be premature to speculate on their origins.

Enoch does us a service by listing the seven Archangels under the command of the Lord of Spirits, and by making a short comment on the functions which each one performed in the Garden in Eden. The Lord of Spirits, however, is not commented upon — and without the Sumerians record of Enlil, we should know nothing of this vital personality.

[EN XX:1-4 PP] These are the names of the Archangels who oversee [the other angels]; URIEL ... who is in charge of the country round about, and of Tartarus.

RAPHAEL ... who is responsible for the health of men.

RAGUEL ... who judges [perhaps monitors] the good behaviour of the angels.

Alternatively, the comment on Raguel might be read as 'who judges the good order of the angels', the relevant Greek term being *κοσμος* = *kosmos*. There is some corruption in the text which led Charles to translate the phrase as 'who takes vengeance on the world of the luminaries'. The offending text word is 'εχδικων', which is repeated elsewhere as 'εχδιωκων', and is translated by Charles as 'takes vengeance'. The uncertainty only arises out of translating *κοσμος* as 'world'; its primary meaning of 'good order' or 'good behaviour' clarifies the phrase with the adoption of a word whose infinitive is 'εχδικαζω' = 'to decide finally' or 'to judge'.

Doubtless, the religious concepts of the time did not allow for angels to be guilty of bad behaviour, and this must have coloured Charles's reading of the passage.

[EN XX:5 PP] MICHAEL ... who is over each of the other Archangels, and is appointed to command the brave soldiers and, consequently, [is responsible for] the penal, volcanic areas.

This is a difficult passage because the Greek *λαον αγαθων* could refer to 'brave soldiers' or to 'good' or 'gentle', 'common men'. Charles opted for the latter and expressed it as 'the best of mankind', but we consider the reputation of Michael, as upheld in the Old Testament, is more in keeping with our interpretation. He is usually depicted with a sword in his hand and, in the Book of Daniel, he is associated with the raising of armies in Persia, under Cyrus, for the release of the Jews from captivity in Babylon. The penal volcanic areas were also likely to be under the control of the security forces. Notwithstanding his profession, he appears to have been of a kindly and compassionate disposition.

[EN XX:6-8 PP] SARIEL ... who is responsible for the fate of those angels who transgress [the laws].

GABRIEL ... who is in charge of Paradise and is over the Serpents and the Cherubim.

REMIEL ... whom the Lord made responsible for spreading abroad the instructions of the Seven Archangels — the Council.

In comment on this most important passage, we already know that Paradise was a synonym for the Garden in Eden. In the Koran, the term has a similar connotation. Gabriel was in charge of the Garden in Eden; this post was not in conflict with that of the Lord of Spirits, who had wider responsibilities covering the whole of Eden and the Lowlands as well.

Gabriel was really Gabri-el, an epithet in which *el* signified his status as one of the Shining Ones. The root of Gabri is GBR which is also the root of the Latin *gubernator*, and of our English *governor*. In modern equivalents, Gabriel was the Governor of the Garden in Eden in which capacity, presumably, he would have had responsibility for security, and for those services directly affecting the people under his care. But Gabriel was also in charge of the Serpents and the Cherubim, and these groups require careful consideration.

But first, we must return to Ninlil and attempt to determine with which of the Archangels she equates. From what we know of her responsibilities in Kharsag as an agricultural biologist, Michael, Remiel and Sariel can immediately be ruled out. And as Uriel and Raguel already have their Kharsag equivalents, that only leaves Raphael and Gabriel. Raphael was a doctor and spent much of his time in the Lowlands ministering to men, so he can also be eliminated. The lot therefore falls on Gabriel — and this does not surprise us.

There are a number of instances in the Kharsag Epics, in lines outside those quoted in Chapter 3, where Ninkharsag is called the Leader. And there is the passage in Epic 3 where Enlil says to the Keeper of the Gate:

This is thy Lady — the exalted Lady Ninlil;
where water cultivates, she commands in my name.

The Garden in Eden was where water cultivated — and there Ninlil commanded. There is also a passage, in an epic not included in this book, where Ninlil is praised for her wise rule in Kharsag while Enlil was away.

So Gabriel was feminine — we cannot call her a woman. But this does not affect the other recorded appearances of Gabriel such as, for example, at the Annunciation of the Virgin Mary, or at the dictation of the Koran to Mohammed, because whoever held the post seven thousand years later might not have been Ninlil. And we use 'might' rather than 'would' quite deliberately, because it is extremely difficult to determine the length of time that any one Shining One remained in office, or indeed on Earth.

Ninlil was present at the inauguration of Kharsag as an extremely feminine, emotional and dedicated personality. She was also present, recognizable as the same person, at the time of the destruction of Kharsag; this was a time span of between two and three thousand years. The Shining Ones were clearly very long lived; while the possibility that they were immortal has to be

considered — and dismissed. In the sickness epidemic at Kharsag, Ninlil was on the 'danger list'; four times they thought that she might die, and Enlil and the child, Ninurta, were very ill, too.

Here, we should consider further the use of the term 'Serpent', both by Enoch in the Hebraic account, and in the Sumerian epics. And it is significant that, in classical Greek terms, the Oracle at Delphi was referred to as the *Drakona* or 'Pythoness'. The Serpent who tempted Eve in the Garden in Eden obviously was not a reptile that crawled on its belly; nor was Gabriel likely to have been in charge of 'snakes', 1300 metres up in the cold Lebanese mountains. Who, then, comprised the Serpents?

Throughout history, the serpent has been a symbol of certain attributes and skills which, we believe, can now be shown to have been derived from the Shining Ones in Eden. Historically, the serpent became associated with:

- (i) rejuvenation — because of its ability to slough-off its skin, and to reappear in a bright and youthful condition;
- (ii) the healing arts — it was sacred to Aesculapius, and was thought to have the power of discovering healing herbs;
- (iii) the symbol of the 'caduceus' — badge of the medical profession which, basically, was a wand that, in the hands of Mercury could give sleep whenever he chose. Milton, in *Paradise Lost* XI:133, refers to it as the 'opiate rod'. The 'caduceus' usually had two serpents entwined around a winged rod, suggesting that the serpents were symbolical of those who used such a rod;
- (iv) wisdom — as in the quotation from Matthew X:16 'Be ye therefore wise as serpents, and harmless as doves';
- (v) shrewdness — as in Genesis 3:1 'Now the serpent was the shrewdest of all the wild beasts ...';
- (vi) the Devil — which is an unfortunate derivation from the temptation of Eve.

According to legend, it was in the form of a serpent that Jupiter Ammon appeared to Olympia and, by her, became the father of Alexander the Great. How much more credible the story becomes if, for example, the word 'doctor' is substituted for 'serpent'.

The essence of the serpent symbolism appears to be healing and wisdom, with the ability to rejuvenate and give long life. If this essence is real, and not illusory, we should expect widespread associations between the word 'serpent' and the practice of

medicine. The English word is derived from the Latin *serpens* with a basic root of SRP which through sound shifts within the Indo-European language, would also incorporate SRB, SRF, SRPH and SRV. In this context, the original voiced plosive *b*, for example, became the voiceless plosive *p* throughout the Germanic-speaking areas, and which, itself, shifted to the fricative *f* or *ph*.

There are common words with this root, in English, which have associations with medical practice — a few examples are:

- SeRVe — to perform a duty;
- SuRVey — to examine, or diagnose;
- SuRVive — to outlive; have long life;
- SyRuP — a term used in early medicine;
- SuRPlce — a white covering now used in church SeRVices,
but cognate with the white overall used in hospitals;
- SeRaPH — an 'angel of love', cognate with the description of
nurses as 'angels of mercy'.

The closest, and most convincing, association is with SERAPH, one of the group of angels known in the plural as SERAPHIM. The Hebrew term רפא ל = *rapha* meant 'healer', 'surgeon', or 'doctor'; from which we obtain confirmation that the Archangel Rapha-el was the doctor among the Shining Ones. The term שר ל = *ser* meant 'a higher being' or 'guardian angel'; hence, it is a reasonable deduction that the SERAPHIM were medical angels.

It may also be mentioned that the Egyptian 'god', SERAPIS, had medical associations; his temple at Memphis, called the Serapeum, contained within its walls a hospital for the sick. Additionally, SERAPION was an eminent physician of Alexandria in the third century AD, a name derived from his profession.

Although medical connotations are strong in derivations from the term Serpent, it would be unwise to assume that all Serpents were doctors. The term has a wider association with wisdom. In the early days of science doctors were wise men, which is why universities give their highest degrees, or doctorates, to scholars specializing in all branches of learning.


Consequently we have concluded that, in Eden, all those Shining Ones who specialized in science, or other branches of learning, were referred to as Serpents; and those particular Serpents who specialized in medicine were known as the Seraphim to the later Hebrews. And these Serpents were responsible to the Governor — Gabriel, alias Ninlil.

The Serpents worked in the Building of Knowledge, Enoch's Sixth Encampment, and there they studied every discipline which was

germane to their function as an exploration expedition in unknown country. In this Building, the senior Serpents (Enoch's Archangels) were the Teachers — and Enoch was impressed by their clear and melodious voices, which they seem to have been able to modulate.


However, we are still puzzled over the use of the expression 'Two-Eyed Serpent', and cannot yet decide whether it was a generic epithet for the senior Serpents of the Council, or whether it was an honorific only applied to Ugmarsh because of some aspect of his astronomical work. On balance, we shall continue to consider the juniors as 'One-Eyed' and the seniors as 'Two-Eyed' as shown in the hierarchy on page 133, unless later evidence proves this to be wrong.


To understand Enoch's reference to the CHERUBIM as the second branch of Gabriel's organization, it is necessary to study the derivation of the word. The Hebraic term was כְּרֻב = *k^erub*, but it has been argued by scholars that it was an Assyrian expression, and probably Akkadian, or even Sumerian, before that. The earliest known form of the singular — CHERUB — is KARIBU; and if we assume that this was originally a Sumerian term, we can break it down into the syllables *ka-ri-bu*.

The archaic sign for *bu*  was described by Barton as follows:

The form suggests that the picture represented a barbed spear. This accounts for all the meanings which may be derived from cutting, piercing, swift movement of the arrow, also the meanings which are associated with the various activities of a soldier ...

The pictogram may have represented something more complicated than a spear, but the derivative meanings all tie back to the activities of what we would now describe as an 'armed man'.

The sign for *ka*  is stated by Barton to have 'clearly originated in the picture of a head, to which two lines were added, perhaps originally representing the lips, to draw attention to the mouth ...'. Meanings connected with the mouth are 'cry out', 'call' and 'speak'.

The sign for *ri*  is rather more obscure; it has been described as a 'bird sign', and it had meanings such as 'fly'; and, in the Akkadian, it was HATANU = 'protect'.

The phrase *ka-ri-bu*, therefore, probably indicated 'an armed person who called out in order to protect'. In this context, a CHERUB would have been a 'sentry' or 'security guard', which interpretation is in close agreement with the defined Cherub activity outlined in the Old testament.

[GEN 3:24 TH VB] He drove the man (Adam) out, and stationed east of the Garden of Eden the Cherubim and the fiery, ever-turning sword, to guard the way to the Tree of Life.

In this passage, the Cherubim clearly had a security duty to perform and, moreover, they were associated with an impressive weapon which we are unable to identify. As asides, there are a number of points which are worth recording. The Sumerian syllable *ri* may well have had paronomastic dimensions so that it indicated the ability 'to fly' as well as 'to protect'. It may be added that many of our modern idioms, as well as words, have their distant origins in the Sumerian, so that it is instructive to note that, even today, we speak of 'calling-out the guard'.

From *ka-ri-bu*, we may also derive the French *carabine* = 'a small rifle'; *carve* = 'cut', through the Anglo-Saxon intermediary *ceorfan*; and even *caribe*, a small, voracious, South American, freshwater fish with sharp, cutting teeth; and the *Caribs*, the warrior race of the Caribbean. The North American word *caribou* is apparently of the same family, possibly because of the cutting-action of its spade-like antlers, and the habits of the bulls in standing sentinel on the herds.

If this Sumerian syllable analysis can be used for determining the archaic meaning of Cherubim, it should also have something to say about their companions, the Seraphim. In the latter case, in archaic terms, we have the Sumerian expression *sa-ra-pi*. An analysis of this reveals that *pi* = 'cut off'; the sign for *ra* is obviously a foot, or leg, but may represent any part of the body; and *sa* could mean 'plan', 'judgement or decision' or, alternatively, 'counsel'. Consequently, a *sa-ra-pi* should be one who counsels, or gives a decision on, the cutting off (amputation) of a part of the body.

This function is that of a 'field doctor' who, in cases of accident, would have decided whether the patient should be sent to hospital for an operation. Among the Seraphim, probably, there were junior members of the medical group who worked in the Lowlands among the Patriarchal families and the tribesmen, diagnosing illnesses, dressing wounds, and deciding on cases that needed more expert attention up at the Garden in Eden.

No consideration of the Serpents would be complete without a discussion of the 'temptation of Eve' which led to the expulsion of herself and Adam from the Garden. This story is one of the most enigmatic in the Bible, and its interpretation has probably led scholars into more blind alleys than any other — besides raising doubts in enquiring minds as to the veracity of the biblical texts.

It was the foundation on which the legend of an evil Presence — namely the Devil, whose primary activity lay in seducing Mankind away from the truth — was to take root and flourish.

And all because the Hebraic text of Genesis happened to refer to a Serpent as the tempter — a creature loathed and greatly feared by all who had to traverse its haunts.

The account is taken verbatim from the Torah.

[GEN 3:1-7 TH VB] Now the serpent was the shrewdest of all the wild beasts that God had made. He said to the woman: 'Did God really say: You shall not eat of any tree of the garden?' And the woman said to the serpent, 'We may eat of the fruit of the other trees of the garden. It is only about fruit of the tree in the middle of the garden that God said: You shall not eat of it or touch it, lest you die.' And the serpent said to the woman, 'You are not going to die. God knows that, as soon as you eat of it, your eyes will be opened and you will be like God, who knows good and bad.' When the woman saw that the tree was good for eating and a delight to the eyes, and that the tree was desirable as a source of wisdom, she took of its fruit and ate; and she gave some to her husband also, and he ate. Then the eyes of both of them were opened and they perceived that they were naked; and they sewed together fig leaves and made themselves loin-cloths.

As it stands, the passage is strange and equivocal. But, in an earlier discussion, we argued that the Tree of Life promoted health, and the Tree of Knowledge (probably the same tree) gave the power of distinguishing between 'well-being' and 'ill-health'. In other words, the fruit from this tree so raised the level of vitality in a person that they suddenly realized, perhaps for the first time, what well-being, or good physical and mental condition, really meant. It acted as a remarkably invigorating tonic.

The connection between such a panacea and a serpent is meaningless — but we have suggested that some of the Serpents — the Seraphim — were really physicians, and nothing is more natural than that a physician should prescribe an invigorating tonic.

But it has to be said, too, that a member of Raphael's team of doctors would have been well aware that the use of the fruit of the Tree of Life was forbidden; he would have had, therefore, some ulterior motive in pressing the fruit on Eve, or Chawwah as she should be properly named. To determine what this motive was, it is necessary to refer back to Enoch's reference to Gadreel, one of the leaders of the Watchers:

[EN LXIX:3-6 PP] And these are the names of the chiefs among the Angels; those who were over hundreds and over fifties and over tens.

... ..

And the third was named Gadreel: it was he who showed the children of men all the blows which could cause death, and he it was that led astray Eve ...

Gadreel is not accused of taking a wife, but he is accused of leading Eve astray; presumably, therefore, he was the Serpent in the Garden in Eden. He also showed men where to strike to cause death, and this could imply a knowledge of anatomy, and of the vital parts of the body. He was possibly one of the field doctors with a morbid interest in violence and killing.

But why should he have urged Eve to eat the fruit of the Tree of Life? Perhaps the answer to this question lies in the effect that the fruit had on both Adam and Eve — it made them realize that they were naked; in other words, it had a sexual arousal effect. It is possible that, in addition to its tonic and revitalizing properties (perhaps even because of them), the fruit was a powerful aphrodisiac. If this were the case, Gadreel's urging may have been a preliminary to seduction; it probably failed because Eve was anxious for her husband to try it, too.

The next question is why the crime was so serious as to lead to the expulsion of Adam and Chawwah from the Garden. We suggest that once having obtained the knowledge that the fruit had this stimulating effect, they would not have been able to keep it to themselves, and a general abuse would have led to chaos in the Settlement and, possibly, to an earlier and more precipitate demand from the Watchers for women. In fact, it is not unlikely that some of the Watchers, at the instigation of Gadreel, had themselves been nibbling at the fruit. This might explain actions in the Lowlands which obviously took the Angel Council by surprise.

The only practical solution to the action by Adam and Chawwah was their immediate expulsion from the Garden, and the setting up of a guard-post to prevent access to the Tree from the Lowlands. Further, it being rather difficult to hide the signs of sexual arousal when in a state of nudity, particularly in the male, this may explain the necessity for loin-cloths to hide their condition from the Lord walking in the Garden.

The Watchers

There is very little more to be said about the characteristics of the Watchers as they have been fairly adequately described in Chapter 5. They will also be the subject of attention in Chapter 7. One thing, however, seems clear — they were not homogeneous. They were drawn from a number of disparate physical types; some were very large, like the Grigori, and these were probably labouring groups; others were short and squat, and seem to have been craftsmen — particularly metal-workers; and others were small and delicately

built, and these may have been assistants to the Serpents or even servants. The force, as a whole, may have constituted the *igigi* — a term used by the Sumerians and Babylonians.

There is, however, one additional form of evidence that may have something to reveal. In *Plate 7*, which shows the statuettes from Tell Amar, there is one anomalous figure in the foreground, second from the right of the picture. This is the only figurine that is not clothed in the long gowns which all the others wear; and on his head is a circular hat without a brim. It should also be noted that his eyes are smaller, and to our experience, more normal than the others.

In the Ugmash tablet of *Plate 8*, the three small figures facing Ugmash may also have something to tell us. The tallest figure, on the left, is dressed in all respects exactly like Ugmash; consequently, we would expect it to represent a being of similar standing to Ugmash — that is a senior, Two-Eyed Serpent. The middle figure has a less elaborate turban, although his hair is of the same form, and is wearing a wrap-over type of gown girdled at the waist. We would expect this to represent a junior, One-Eyed Serpent.

The third and shortest figure is wearing a similar gown to the middle figure, but his hair is shorter and his hat is of a simpler form than the others. In fact, the hat is of the same type as that worn by the figure in the Tell Asmar group, except that the crown is raised to take the shape of the head; the other is flat on top and perches on the forehead.

It is by no means certain that these two figures are representations of two types of Watchers, but, on the other hand, we can think of no reasonable alternative.

The Patriarchal Families

It will be suggested in the next chapter that the Patriarchal race had as its progenitors seven pairs of ancestors dating back to a few years after the arrival of the Shining Ones. One of these pairs, Adam and Chawwah (Eve), were despatched to the Lowlands after the debacle over the Tree of Life, but the other six pairs remained at the Garden in Eden to assist with its cultivation. Ultimately, the families of these twelve would have outgrown the resources of the Garden and they, too, would have followed Adam down into the Jordan Valley. It seems clear to us that, with the help of the Shining Ones, they must have been responsible, in the first centuries of the eighth millenium BC, for the building of the town of Jericho with its superb walled defences. There was no other known culture that could have been responsible for this!

We mentioned, previously, figures of four hundred to two thousand for the population of Jericho. These would have been possibilities at the height of its first stage of development with the lower figure at the beginning and the higher figure some centuries later. The Semitic, Patriarchal families seem to have been prolific producers of children; by the time of the Flood they must have numbered tens of thousands in the Jordan Valley, alone. And, doubtless, many families would have migrated even further afield.

We shall return to a consideration of their expansion and development in the next chapter.

The Cro-Magnon Tribes

The fourth set of peoples inhabiting the Highlands and the Lowlands, in the eighth millenium, was that of the original indigenous tribes of these areas prior to the arrival of the Shining Ones.

Around 40,000 BC, Neanderthal Man, with his low forehead, prognathous jaws and stooped, shuffling walk, was in decline. He had existed through the worst of the Earth's climate during the long eras of the Ice Age, but he was not destined to survive until the change to higher temperatures arrived.

As the Neanderthalers began to decline, the Cro-Magnon tribes arrived — seemingly fully-fashioned — as it were, out of nowhere. In stark contrast, the new species — *Homo sapiens sapiens* — had skulls, and other skeletal parts, of a completely modern type, and utterly different from the chinless, heavy-browed Neanderthalers. They had large heads but, as shown in *Figure 3*, the massively-built, ridged eyebrows were missing; the forehead and skull vault were high; the face was flat and in no way prognathous.

For the first time in the evolutionary development of Man, the chin was well developed; the men were tall and well-proportioned without any trace of the stoop that had characterized the Hominids for 30 million years. And, perhaps most significant of all, his brain size was suddenly greatly in advance of Neanderthal Man with a capacity of 1700 to 1800cc compared to 1000 to 1200cc.

For over a million years, evolution through the Hominid strain had been slow and uneventful with the cranial capacity increasing at an average rate of 5cc every 10,000 years. Overnight, as it were, on this time-scale of a million years, there appeared a modern-structured creature with an increase in brain size of between 50 and 80 per cent over his contemporary, Neanderthal Man. And, most significantly, no ancestor or connecting lineage with any known progenital strain has yet been discovered.



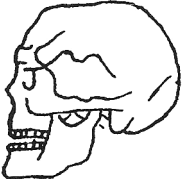
Type: JAVA Age B.P.: 750,000 Years	NEANDERTHAL 40,000 Years	CRO-MAGNON 40,000 Years
		
		(after John Lewis)

Figure 3. A Comparison between the Skulls of Java, Neanderthal and Cro-Magnon Man.

And for this remarkable creature, it is claimed that he suddenly produced the exquisite cave paintings of the Dordogne, the sensitivity and skill of which would tax the techniques of many established, modern-day artists.

To quote Professor Adamson Hoebel:

We do not know how Upper Palaeolithic people came to paint and sculpt as well as they did, because we find neither unskilled practice pieces of individuals learning to do it, nor earlier, clumsier pieces representing the preliminary stages of this art.

So far, some two hundred Cro-Magnon skeletons have been found, all within the range of variation seen in modern populations. Hoebel tells a delightful little story which has no value as scientific evidence, but which is worth recounting as light relief.

So modern are the bones that two Cro-Magnon skeletons discovered under a church floor in Milan, in AD 385, by St Ambrose, were mistakenly interpreted to be Christian martyrs, and were canonized as St Protasis and St Gervaise. It never occurred to anyone that the bones had been there for over 100 centuries for they were apparently indistinguishable from contemporary bones to those who saw them. It is difficult to imagine that Neanderthal would have received the same reception.

It is a pleasant thought that 'St Protasis and St Gervaise' were contemporaries of the tribesmen living in Eden when the Shining Ones arrived.

And in appreciation of his story, we shall give Hoebel the last word on Cro-Magnon Man.

Until the archaeological record is more complete for this period (Upper Palaeolithic), we know only that *Homo sapiens sapiens* almost certainly evolved at least in the Near East, and probably in some other areas ...

These, then, were the tribesmen who made up the fourth contingent of peoples in Eden, and who were brought into the Garden for training in the arts of civilization — and it may be significant that this very area may have seen their 'evolution', as Hoebel describes it.

The Making of Man

The Shining Ones said: "Let us make Man in
our image, in the likeness of ourselves . . ."

— *Genesis 2:26*

We have given much thought to the question of whether this chapter has a place in this book, or whether it should have been reserved for a more speculative volume in which various interpretations of the origins of Man could have been discussed in full. Ultimately, we decided that so many seemingly incredible features in the development of Man had already been discussed, that to eliminate the most remarkable one of all would smack of intellectual cravenness. Had the account of the making of Man been told in a Sumerian Kharsag Epic, or if it had been narrated by Enoch, we should not have hesitated. But the event was before Enoch's time, and the Kharsag Epics only refer to it in passing:

[Epic 3 (iii)]

My Lady, at the time when I was made by your hand,
the high waterfall brought the shining water into
our midst.

... ..

My Lady, at the time when, by your hand, I was
ordered to plough

Ninkharsag was the 'Life-Mother' (*vide* Epic 6) and Sumerian tradition credits her with the making of Man. In a later Babylonian, version of the story, we read of a pronouncement by the Semitic 'god' Marduk (quoted from Sitchin):

I will produce a lowly Primitive;
Man' shall be his name.
I will create a Primitive Worker;

he will be charged with the service of the gods,
that they might have their ease.

It was Sitchin's hypothesis that the Anannage created Man to take over the gruelling work to which they were exposed; and, certainly, this is an acceptable interpretation within the limits of the information available to him. But when he visualizes primitive man toiling in mines to extract raw materials for their lordly masters he goes, in our view, beyond the bounds of what may justifiably be extracted from the narratives.

Genesis, it may be said, supports the contention that Man was made for the purpose of assisting the Shining Ones in the preparation and maintenance of the Garden in Eden.

[GEN 2:8 PP] And the Leader of the Shining Ones planted a garden eastward in Eden; and there he put the Man whom he had formed.

[2:15 PP] And the Leader of the Shining Ones took the man, and put him into the Garden of Eden to till it, and to tend it.

From the text in Genesis the making of Man sounds like a deliberate act brought about by the necessity for labour in the plantations of Eden. But according to the Sumerian and Akkadian traditions, the operation seems to have been forced on the Shining Ones because of an insurrection by those whom they had allocated to the work. The intention of the making of Man — and by Man we mean Patriarchal Man and not Cro-Magnon Man — appears to have occurred almost by accident, or as an afterthought.

And if some should find this disturbing, we would ask them to withhold judgement until they have read the whole story. This is vividly recorded in a later Babylonian manuscript entitled *Atra-hasis*, the name of a man who was the Akkadian equivalent of Noah. This epic records the suffering of the minor Anannage Lordlings in their gruelling work of digging out the Great Watercourse under a hot sun. This suffering led to an armed rebellion against Enlil and the Council and, ultimately, forced them to provide alternative labour. It is tempting to see in this rebellion confirmation of the penal ravines described by Enoch but, on this occasion, the fate of the rebels was mercifully handled.

The following excerpts from *Atra-hasis* are from Tablet I which was copied by the scribe Ku-aya, in the reign of Ammi-saduqa about 1635 BC, from non-extant, earlier material. The text has been most praiseworthy translated, in couplet form, by Lambert and Millard; but, for the purpose of comparison with the Hebraic and Sumerian texts in this book, it has been lightly paraphrased in prose form.

Some alterations, which have been made, are for compatibility of expression with previous quotations; for example, 'gods' is invariably changed to 'lords', and the labouring *Igigi*, to whom we referred in the previous chapter, are recorded as 'Lordlings' for reasons which we have already outlined. This is, in fact, a free adaptation but whenever a departure is made from the sense of Lambert and Millard's translation, this is recorded in a footnote.

[I (i) 1] At that time, the lordlings undertook the work and suffered the toil as if they were men. The toil was considerable, for the work was heavy, and caused much distress.

The Council of Seven of the Anannage made the lordlings work and suffer. Anu, their father, was in overall command, and their chief was Enlil; directly responsible for them was Ninurta, and their overseer was Ennugi.

There are two points of significance in this passage. First, the lordlings toiled as if they were men, which implies that the Anannage had been using men in their operations — these, presumably, had been Cro-Magnon tribesmen. Secondly, Ninurta was the son of Enlil and Ninlil, the latter having been pregnant at the time of the planning of the Settlement.

Consequently, we are dealing with a time which would allow Ninurta to grow up before taking on this responsibility. We assess it at twenty years after the arrival of the Anannage assuming, after the example of Noah, that they matured very early.

The Lords clasped hands and decided on their division of responsibilities. Anu had gone up to the Highlands, and Enki had gone down to the Building of Knowledge* ... the lordlings were digging the Watercourse which (was to be) the life of the Land. For many *sanatim*† they suffered this toil, and they counted the *sanatim* ... for 40 *sanatim* they suffered the work, night and day.

They complained and grumbled as they excavated, saying: 'Let us face up to our taskmaster, Ninurta, and ask him to relieve us of this heavy work — and our chief, Enlil, let us confront him in his own house'.

Then ... spoke to the lordlings, his brothers: '... [we need someone like] the former chamberlain; ... [perhaps] Enlil will appoint another. ... let us confront him ... let us break his yoke ... Come let us confront Enlil in his own house. Let us declare war and show hostility'.

The lordlings listened to him; they set fire to their tools, their spades and their hods, and they held them aloft as they went up to the gate of Enlil's Great House.

*APSU is a loan word from the Sumerian *ab-zu* = Building of Knowledge.

†LM translate *sanatim*, tentatively, as 'years'; but the period is not known.

In this narrative, it was night-time, half way through the watch, and the House was surrounded before Enlil knew anything about it. However, the *kalkal*, whome we assume was the 'officer of the watch', observed the arrival of the lordlings, and was worried. He bolted the gate and watched for a while; then he roused the Vizier, Nusku, and together they listened to the noise made by the insurgents. At last, Nusku aroused Enlil and got him out of bed saying:

'My Lord, the House is surrounded, there is trouble at the gate.' Enlil said to Nusku: 'Bolt the gate, get your weapons and stand by me.' Nusku replied: 'My Lord, these are your own people; why are you afraid of your own people? Why do you not have Anu brought down — and send for Enki?'

Enlil agreed, and Anu, the visitor from the Highlands, came down; and Enki, the visitor from the Lowlands, also attended.

With the principal members of the Council present, Enlil addressed them: 'I see with my own eyes a hostile force at my own gates! Is this disturbance against me? Must I fight them?'

Anu spoke to Enlil: 'Let Nusku go and find out why the lordlings are at your gate.'

Enlil ordered Nusku to take his weapons and open the gate; then he was to bow down, straighten up and deliver this message: 'Anu, your father; Enlil your chief, and your chamberlain, Ninurta, have sent me out to say: Who is the instigator of this disturbance, and who is responsible for this hostile attitude?'

Nusku went out to the gathering of lordlings and gave the message, to which they replied: 'Every single one of us has declared war — we reached this decision in the excavation. The work is too heavy; it causes us great distress; the excessive toil is killing us. Every single one of us has spoken in favour of confrontation with Enlil.'

Nusku returned to the Anannage and reported the words of the insurgents, and when Enlil heard them, his eyes filled with tears. He turned and spoke to Anu: 'Noble one, you have the authority and the power; while the Anannage are here with you, summon one lordling and enlighten* him.' Anu replied and spoke to the Great Lords, his brothers: 'What are we accusing them of? Their work was very heavy, and has caused much distress. Every day, we could hear them groaning.'

We do not learn what instruction Anu gave because of a break in the tablet. When the narrative can be read, again, in Tablet BM

**tamtu*, in Akkadian meant 'destroy', but *tam* could mean 'light' or 'brightness'. In the context, we prefer 'enlighten'.

78 257 (G), Column (ii), Enki has the floor. He addresses his brother Lords in the same words as were used, previously, by Anu.

‘What are we accusing them of? Their work was very heavy, and caused them much distress [... ...] while Belet-ili*, the creator of life, is present. Let her create a “*lullu*” — a man, and let the man do the work, and carry the burden of the toil of the lordlings ...

‘While Belet-ili, the creator of life, is here, let her create offspring, and when they become men, let them bear the toil of their lordlings.’

They sent for Ma-mi, the creator of life, and told her: ‘You are the biological expert†, the creatress of Mankind, we want you now to create a *lullu* so that he may undertake the tasks assigned by Enlil, and so relieve the toil of the lordlings.’

In reply, the Lady of Creation, said to the Anannage. ‘It is not possible for me to make these things on my own; Enki has the skills I need. As he can purify everything [or everybody], let him prepare the material that I need.’

We now reach difficulties in the interpretation. The text continues by Enki proposing to make a purifying bath on three separate days, roughly a week apart in which he wishes all the lordlings to be dipped, for cleansing. Then he requires that one lordling be slaughtered, and that Nintu should mix ‘clay’ from his flesh and blood. The verbatim text is as follows.

Enki opened his mouth
And addressed the great gods,
‘On the first, seventh, and fifteenth day of the month
I will make a purifying bath.
Let one god be slaughtered
So that all the gods may be cleansed in a dipping.
From his flesh and blood
Let Nintu mix clay,
That god and man
May be thoroughly mixed in the clay,
[... ...]’

As with the translations of the early chapters of Genesis, something has gone wildly wrong! From what has preceded, the reader will appreciate that the great Anannage were not such ninnies, or such

*Belet -ili = ‘Mistress of the Lords’ was Ninkharsag, or Ninlil.

†LM use the term ‘birth-goddess’, but a more scientific expression is required here.

scoundrels, as to murder one of their own people and then require Ninlil to mix 'clay' from his flesh and blood. Nor, later, to spit on the mixture in the hope of producing a hybrid from man and lordling! In any case, how does man take part in the hybridization?

We are satisfied that the authors of *Atra-Hasis* have produced the best translation possible from the Akkadian text. The fault must have lain with the Akkadian scribes who misinterpreted the original texts. Now, the question is — can we, with the material supplied, provide a more realistic account?

In the first place, the translation of the term *ri-im-ka* is suspect. The root word *rimku* does, indeed, mean 'washing', but need not imply a bath. The word can also mean 'pouring out', and in that context could be translated as 'draught'; and it is more likely that all the lordlings would be given '(blood) purifying draughts' on the 'first, seventh, and fifteenth days of the month' before one was chosen for the experiment, than that they would be given weekly baths.

In the second place, it is not necessary to slaughter someone in order to obtain their purified blood. Thirdly, a mixture of flesh and blood does not make clay. But it could make what we, today, would call a culture. And out of the right kind of culture, it is possible to produce a hybrid of two individuals — it is now standard practice in the production of test-tube babies. Moreover, in the text that follows, the 'clay' that Nintu mixed was placed into the wombs of 'foster-mothers', who, in due course produced the hybrid babies. What, then, was this 'clay' that Nintu mixed?

It was something which, when mixed with 'spittle', produced a culture which could be put into wombs to grow into embryos. The Akkadian term for spittle was *ru-tu* or *ru'u-tu*; and if this were, originally, loaned from the Sumerian, it could have meant a 'conception escape'. And an escape of 'semen' is almost indistinguishable from 'spittle'.

The translation of the Akkadian text, which we are given, states:





The Igigi, the great gods,
Spat upon the clay.

We cannot accept this. But we could accept that one of the Igigi (Lordlings) provided sperm for mixing with the 'clay'. However, this still leaves the question — what was the 'clay'.

The Akkadian word for this 'clay' was *tittu*; written as *ti-it-tu*. In the context of the hybridization story, the Akkadian word is meaningless to us — and we believe that it was the same to the

Akkadian scribes. This suggests that the word was copied from the original Sumerian without alteration — and we know that the original was in Sumerian, because the personalities mentioned, like Enlil, Enki, Nusku and Anu were from the Sumerian pantheon rather than the Semitic one. Consequently, we must ask ourselves what *ti-it-tu* could have meant to the Sumerians.

The syllables had the following archaic signs and meanings:

<i>ti</i>		'to live', 'live', or 'living'.
or <i>ti(n)</i>		'life' — probably an early variant of the above.
<i>it</i> or <i>id</i>		'with'.
<i>tu</i>		'bear', 'beget', 'enter'.
or <i>tu(n)</i>		'Portion', 'piece', or 'increase'.

All these meanings appear to be apposite to the subject matter so, consequently, it is possible to consider that the 'clay' which Nintu was to mix with lordling sperm (spittle) was a 'piece of life' or 'material of life'. The jump that must be taken, here, is to conclude that this 'piece of life' was a 'female ovum'. And this jump is justified by the closing stages of the narrative where fourteen 'mothers' are brought into the story to carry the resulting embryos.

With this explanation, it should be possible to continue the narrative with some degree of credibility.

[PP] Enki said: 'On the first, seventh and fifteenth day of the month, I will prepare purifying draughts; let all the lordlings be purified, and then choose one from whom to take a blood sample. From his flesh and blood we will take what is required for the Lady of Creation to mix the life cultures, so that lordling and man may be thoroughly hybridized in the culture. Let the hybrid receive "spirit" from the lordling's flesh, and then, let us not forget that living man will have a "spirit".'

In the Assembly, the Great Anannage, who administer the affairs of Earth, agreed. On the first, seventh, and fifteenth day of the month, Enki made the purifying draughts. We-ila, who had the right characteristics*, was chosen by the Assembly to give blood. And from his flesh and blood, the Lady of Creation mixed the cultures.

[... ..]

After she had mixed the cultures, she summoned the Anannage, the great lords.

The lordlings [the great lords] gave their sperm for the life cultures.

*LM give 'had personality'; we prefer 'had the right characteristics'.

Mami addressed the great lords: 'You gave me a task; I have now completed it. You took blood from a lordling with the right characteristics. I have relieved you of your heavy work and produced men to take over your toil. You raised a cry for men; I have given you freedom.'

When the lordlings heard this speech they all ran and kissed her feet, saying: 'We used to call you Ma-mi; now let your name be Belet-kala-ili, Mistress of All the Lords.'

The two paragraphs, immediately above, are out of their correct order, having been misplaced by some scribe. They should have taken their place, of course, after the operation was completed — and not before.

The text now proceeds to explain the operation. This was carried out in the *Bit Shimti* which is translated as the House of Destiny. In the Sumerian record, this was the *e-nam*, which was the Great House of Enlil; at first, we were surprised that it should have taken place, there, rather than at the laboratories of the *ab-zu*, the Building of Knowledge. But on second thoughts, it makes sense. Ninlil would have wanted the foster-mothers to have every comfort, and to be under her close supervision.

Enki, and the wise Ma-mi, entered the House of Destiny. With the foster-mothers assembled together, he brought the culture to her. As she recited the instructions, she separated fourteen sections of the culture. She put seven sections on the right, and seven on the left, separating them by a partition. Fourteen experienced foster-mothers had been assembled. Seven were impregnated with male cultures, and seven with female cultures. The Birth-Lady, creatress of destiny, had them impregnated in pairs in her presence. So Ma-mi laid the foundations of the human race.

Lambert and Millard translate *shasurati* as 'birth-goddesses', a term which makes no sense in the context of the narratives in this book, or of the careful experiment which was being undertaken. Therefore, we have used the term 'foster-mothers' which in, itself, is not necessarily correct. If this operation were a hybridization of lordling and man — and Enki says, specifically, and we quote, verbatim, 'that god and man may be thoroughly mixed in the clay' — the sperm should have come from a lordling, and the ovum from a human woman — a Cro-Magnon woman. In that case, each 'foster-mother' may have carried her own egg, Anannage-fertilized in vitro.

In the continuing text, Ma-mi is speaking.

[PP] 'In the wombs of the pregnant women in confinement, let the

plug* be left in place for seven days. So that the Mistress of the Lords, the wise Ma-mi, may be honoured, let the midwife rejoice in the house of the woman in confinement. And when the pregnant woman gives birth, let the mother of the baby sever the umbilical cord.'

[... ..]

The foster-mothers were assembled, and the Lady of Creation counted the months. The tenth month[†] came and the elapse of the period opened the womb. With a beaming, joyful face and with her head covered, she performed the duties of the midwife.

[... ..]

I have created — my hands have made it. Let the midwife rejoice in the surrogate's house. Where the pregnant woman gives birth, and the mother of the baby, herself, severs the umbilical cord, let the bandage be in place for nine days that the Lady of Creation, the Lady of Birth, may be honoured.'

This narrative is an exceptional piece of descriptive writing for its time and, in the original Sumerian, it was possibly more so. The writer, of course, was hampered by the limitations of the language of the day, and by his own uncertainty concerning the details of what was taking place. In the circumstances, he made an excellent job of his narrative.

For our part, we now have two alternatives open to us. We can either speculate upon the significance of this extraordinary account, or we can set it aside, deliberately, as something which cannot be explained. But what we must not do is dismiss it, scornfully, as a ridiculous or fanciful story. Nusku, if he were the original author, could not have fabricated the story any more than Enoch, his successor, could have fabricated his personal description of his visit to the house of the Most High.

In our view, the proper course is to use the first part of the narrative to add to our understanding of Kharsag, and of the hierarchy of the Anannage, and to review the second part in the light of the genetic achievements of recent years. Twenty years ago such a review would have been impossible; today, we are able to take a different viewpoint.

First, some further clarification of the text is desirable. From Lambert and Millard's translation, the impression is given that Enlil was advising an exemplary execution of a selected lordling from the insurgent band in punishment for the rebellion. The expression used was — 'have him done to death.' But after careful consideration,

*LM use 'brick'; but we believe this to be some kind of surgical plug.

[†]This was a lunar calendar.

we cannot agree with this interpretation for three reasons:

- (i) there is a complete paradox in the verbatim LM text which states:

While the Anunnaki are present before you,
And while Belet-ili, the birth-goddess, is present,
Summon one and do him to death.

Why should it need the presence of the 'birth-goddess' when the lordling was put to death? In colloquial speech, 'blood-shedding' and 'letting blood' are synonymous with slaughter and murder, and, therefore, an archaic text could take either meaning. In this case, slaughter does not fit the context, but the presence of that biological expert, Ninlil, would certainly have been needed for the biological process of taking blood samples;

- (ii) both Anu and Enki specifically sympathize with the plight of the lordlings and suggest a remedy for it; there is no reason to suppose that Enlil was any less understanding; and certainly no reason to suspect that he would be advocating murder while his 'brothers' were finding a way out of the difficulty;

- (iii) in his first appeal to Anu, we have put into Enlil's mouth the words 'summon one and enlighten him.' This, together with the presence of Ma-mi, would suggest that the Anannage had already decided to create labourers before the insurrection occurred. The presence of Anu suggests that there had been an important Council Meeting, that day, and the creation of *lullu* had, perhaps, been on the agenda. A natural course of action, then, would be to call in a spokesman to inform his colleagues that a decision had been taken to relieve them of their toil, in due course.

Later in the narrative, Lambert and Millard are, again, set on killing off one of the lordlings; this time to use his flesh and blood for an experiment. But it is far more probable that the Anannage wished, not to kill, but to 'shed blood' for the purpose of obtaining blood samples from which they could select the most suitable of the lordlings.

The importance of the blood sample in determining histocompatibility is well known in modern medicine, because foetal wastage due to blood-group incompatibility forms a serious proportion of stillbirths. It is known, for example, that O-group mothers will more often carry incompatible foetuses than mothers of other blood-groups, in fact where B- and AB-group males marry O-group females, such matings are termed ABO-incompatible. If this occurs

so frequently among modern, polymorphous, but related populations, it may have been far more serious a problem when attempting a conjugation of Anannage and Hominid, and may have required a very careful selection of blood-type.


Even among apparently compatible types, it may have been necessary to make a detailed study of the effect of important antigens on suitable cells and tissues, notably on both blood cells and skin cells, to determine their effect on histocompatibility. This may well be the explanation for the use of both blood and 'flesh' in the experiments carried out by Enki and Ma-mi. In fact, the purification process, mentioned, may have referred to the process of neutralizing incompatible antigens in the male donor.

The Lady of Creation so manipulated the cultures that lordling and man were 'thoroughly mixed'. In genetic terms, this mixture was to be half Lordling and half Human; and since the former are stated to have provided the male elements, the female elements must have been taken from human women; and these women could only have come from the Cro-Magnon tribes in the vicinity. Earlier in the epic, Enki is quoted as saying: 'You are the biological expert, the creatress of Mankind, we want you now to create a *lullu* ...' From this we might infer that, in her role of biologist to the Anannage, Ninlil had previously been active in creating Mankind, and this *lullu* was to be an *ad hoc* operation, possibly resulting in a specialized hybrid, bred for heavy labour.

Such an inference would raise problems. Mankind, at that time, was the Cro-Magnon race and, admittedly, it had appeared very suddenly, and markedly superior to its contemporaries — the Neanderthals. But that event was thirty thousand years, earlier; and it would have had to have been another biological expert from another Anannage group. Could the Anannage have descended twice onto the Near East? And could they have carried out an earlier hybridization between themselves and the Neanderthals — to produce the remarkable advance from Neanderthal to Cro-Magnon?

In answer to these two imponderable questions, we can only state that there is no evidence that they did so; but absence of evidence cannot be taken as evidence of absence. They might have!

The implementation of the hybridization project took place in the *Bit Shimti*. *Bit* was the Akkadian for 'house' but *Shimti*, or *si-im-ti*, is a word that might have the seed of surprise within it. The archaic pictograms of the Sumerian syllables may be analysed as follows:

- (i)  = *igi* = INU = 'eye'
 = *igi* = NAMAR = 'be bright'
 = *si* = SI = 'see, look'

The overall meaning of which suggests a 'bright eye for seeing'.

- (ii)  = *imi* = TITTU = 'clay' (life culture)*
 (iii)  = *ti* = EMU = 'observe' or 'examine'

The best combination of these meanings is 'bright eye for examining the life culture'. The Bit Shimti may well have been the building which housed this piece of apparatus which appears to indicate an illuminated microscope.


From the prepared, and growing culture, Ma-mi segregated fourteen individual groups of cells, seven of which had the XX chromosome of the female, and seven the XY chromosome of the male — and she would certainly have needed a microscope for this differentiation.

We are not told whether the lordlings went back to work in the interim, or whether construction was suspended until the new labourers were old enough to work. In this connection, we are conscious of Yahweh's ability to speed-up genetic processes, as shown by the startling maturation of Aaron's almond branch, and of the need to consider whether some process like that one could have been applied in the case of the *lullu*.

Two of the fourteen *lullu*, of course, were Adam and Chawwah (Eve); and their union suggests that the fourteen were permitted to marry among themselves. They were the first generation of the Patriarchal families that were, ultimately, after many vicissitudes, to grow into a mighty nation and, under Yahweh, seven thousand years later, to become the unwilling scourges of the Near East.

We now have two possibilities.

1. If Cro-Magnon Man were a hybrid of Neanderthal Man and Anannage, and the Patriarchal tribes were hybrids of Cro-Magnon Man and Anannage, then the Patriarchal tribespeople — who were the progenitors of the Jewish race — were three parts Anannage and only one part Neanderthal.
2. Alternatively, if Cro-Magnon were not a hybrid, but an evolutionary mutation of Early Man, then the Patriarchal tribes

**imi* also equals UBARRU — 'embryo'; and had the archaic sign  which may have been a crude representation of a baby.

were half Anannage and half Early Man.

In either case, it has to be stated that the Jewish race, through their Patriarchal progenitors, carry more of the 'divine' Anannage strain within their cells than us Gentiles. The percentages would be roughly as follows:

<i>Patriarchal Tribes</i>	<i>Gentiles</i>
Case 1: 75% Anannage/25% Hominid	—50% Anannage/ 50% Hominid
Case 2: 50% Anannage/50% Hominid	— Nil Anannage/100% Hominid

Which case is correct? There are only four clues — the first lies with the infant Noah who was so startlingly like the Shining Ones, and so startlingly unlike his own family, that his father was constrained to beg Methusaleh to make the forbidden journey to Eden to obtain reassurance from Enoch. Enoch's description of his great-grandson must be repeated here.

[EN CVI:1-8 PP] After some time, my son Methusaleh took a wife for his son, Lamech, and she became pregnant by him and gave birth to a son. The child's body was as white as snow and as red as the rose, and the hair of his head was in long locks which were as white as wool: and his eyes were beautiful. When he opened his eyes, he lighted up the whole house like the Sun might have done; the whole house was bright. And he straightway sat up in the hands of the midwife, opened his mouth, and spake of the Lord of Justice. His father, Lamech, was afraid of him, and ran to his father, Methusaleh.

And he said to him: 'I have produced a strange son, different from, and unlike Man; he resembles the Sons of the Lord in Eden. His nature is different, he is not like you and me — his eyes are like the rays of the Sun and his face shines. It seems to me that he is not born of my stock, but of that of the Angels ...'

It would appear that the young Noah was a throwback to his progenitor on the male line — We-ila. Of course, this would have been more likely to happen under Case 1, but could still have happened under Case 2.

The second clue concerns the determination of the Shining Ones to salvage what they could of the Patriarchal strain by ensuring the safety of Noah and his family during, and after, the Flood. That strain was established purely for practical purposes, but as the families grew and developed it is obvious that they began to be viewed with pleasure and affection by those in Eden. This is evident in the summoning of Enoch into their inner Councils despite the troubles in the Lowlands. The line beginning at Adam and reaching to Noah, despite the unsavoury affair of Cain and Abel,

must have kept close to the principles of the Shining Ones — so much so that they were able to see in the Patriarchal line a possibility of an advanced human culture that might respect, and retain, the constraints of right and wrong. As such, it might act as a leaven for good throughout the whole human race.

We believe that this attitude towards the Patriarchs would be the more understandable if they had been seen to have a close genetic relationship with those in Eden. This would argue for Case 1.

The third clue lies in the undoubted genius which the Jewish race has manifested in the fields of art, science and philosophy in the current millenium. This, again, argues the case for the higher Anannage genetic content, not so much because of the inheritance of the Shining Ones' abilities — which is apparent — but because the Gentiles have not been entirely left behind. Had Case 2 been correct, we should have expected the Jewish race to have developed so far beyond the remainder of Mankind that, by now, they would have constituted an unapproachable Master Race. The gap would have been caused by a much slower Gentile development. There is insufficient difference between Jew and Gentile, today, for Case 2 to be sustained.

But the fourth clue appears to hold the definitive key. The Watchers were able to procreate with the daughters of the Patriarchs. For this to have been possible, in a natural situation outside of the laboratory, there must have been a very close genetic relationship between Watcher and Woman. This would have been favoured by the higher Anannage genetic ratio in the Patriarchal woman assumed in Case 1.

On balance, in view of the Akkadian statement that Belet-ili had previously been involved in an intervention into the genetic development of Man, the above clues suggest that we should be well advised to consider seriously whether the transition from Neanderthal Man to Cro-Magnon Man, over forty thousand years ago, could have been the result of an earlier hybridization between the Anannage and Primitive Man.

Destruction in Eden

The darkness hung over the hostile mountains;
the Storm howled in the midst of the Highlands
— it brought destruction.'

— *Kharsag Epic* No. 8

The destruction of the Garden in Eden, as portrayed in the Kharsag epics must now be construed as one of the most pitiful tales of prehistory. The loss of the Great House of Enlil is recorded as being caused by the incompetence of a servant; while the devastation of the Settlement with its dwellings, its plantations, its outbuildings and its place of learning, seems to have been the result of a wrong assessment of the magnitude of the storms which could occur in that mountainous area. Not knowing how much rain fell, or over what period, or even whether an earthquake was a contributory factor, it would be very unwise to assess what degree of responsibility could be laid on the planners of the Council of Shining Ones. Hindsight, especially at a distance of ten thousand years, is a most unreliable jade.

The Shining Ones were excited at the extent of the flooding which they found when they arrived; perhaps they came from a place with an arid climate. Before the main disaster, they had several warnings of the nature of possible floods but, although their chronicler was uneasy, they were content to monitor the depth of the water in the reservoir. We must assume that they never considered a rush of water so deep that they would be unable to draw off a comparable flow down the main watercourse. It was the collapse of the stone dykes flanking the watercourse which was the cause of the flooding that cut off the Settlement; but only the collapse of the dam itself could have caused the awesome destruction which the epics describe.

We must also assume that the Shining Ones had competent engineers in charge of planning the reservoir project, and they would have calculated that a full head of water in the reservoir was sustainable by the strength of the dam wall. But what if the reservoir could have been overfilled by a head of water submerging the dam wall by several metres. This would not be possible in any of the world's modern dams but, interestingly enough, the terrain of the Rachaiyah Basin lends itself to just such a possibility.

It may be seen from *Map 3* that if the northern subsidiary basin were to fill to the 1230m contour, its waters would sweep southwards overflowing the reservoir 20m lower in the valley. Just such an event appears to be described in the Hebraic account in Appendix B.

In these circumstances, it must be asked whether the Anannage experts should have foreseen such a happening. The volume of water in the Northern Basin necessary to overrun the reservoir is of the order of 30 million cubic metres; such a quantity of water could only have been supplied by the fall of a metre (nearly forty inches) of rain over a short period on the extensive catchment slopes surrounding the basin.

Today, such a rainfall is exceptional but not unknown. The highest recorded rainfall in twenty-four hours was 1.87m at Cilaos, in the island of La Reunion in the Indian Ocean, in March 1952. This rainfall was recorded under cyclonic conditions. The author, himself, is aware of a metre of rain falling over the foothills in Southern Papua-New Guinea, in less than three days — under conditions which were non-cyclonic, but due to relatively stationary thunderstorms.

We are questioning, therefore, somewhat presumptuously, whether the Shining Ones could have foreseen a storm of these dimensions over Eden, and whether they should have taken precautions against one in designing their dam. Our conclusion would be that no modern engineer, designing a dam in Lebanon, would take account of such a storm in his calculations. Cyclones do not occur in the Mediterranean area, and if they did, their distance from the main oceans would appear to preclude the carrying of such quantities of water. But since the event is recorded as having taken place, we must find that the only error committed by the Anannage planners was to be in the wrong place at the wrong time — when a storm occurred such as only happens once-in-a-thousand-years.

Nothing was written in the epics of the tremendous labour involved in building the dam and the great watercourse, but it was referred to in the Atra-hasis account in the previous chapter. And

it is possible that detractors will argue that the scale of the work has been exaggerated. But the answer to such criticism lies, visibly, in the Neopalaeolithic defences around Jericho, built within a hundred years of 8000 BC. The volume of stone in the town wall was closely comparable with that required to raise the dam wall at Kharsag; and the volume of rock removed to excavate the 9m wide and 3m deep ditch outside the town wall, was of the same order as that required in constructing the great watercourse. The project at the Garden in Eden, therefore, can be seen to have been practicable even with the limited technology normally presumed to have been available at that time.

Kharsag Epic No. 8: The Thousand-Year Storm

The earlier storm, touched on in Epic 7, appears to have been a harbinger of worse to come. The epic which follows is the first of two devoted to the tremendous thunderstorm that was to crush the Settlement of Kharsag, and cause its abandonment. Although Kharsag is not mentioned by name, the location is not in doubt. Barton has pointed out that a duplicate text exists (which is not available to us) that has, inserted, an extra line which refers to the *e-kur*, the Mountain House. Together with the mountainous setting of the storm, this reference clearly places the action at Kharsag.

This storm destroyed both the plantations and the Settlement itself, but although lightning and burning are mentioned here, it is left to the last epic fully to describe the destruction of the Great House.

Obverse:

Over the high mountains, the thunderstorm brought darkness.
 With great lamentations from the people,
 the House burned angrily — as bright as day.
 Lord Enlil, you lived at the great shining House,
 and the shining House was totally burnt down.
 The low mountain was the place where the lightning,
 together with the flood, destroyed the shining House; the
 lightning which, by burning, ended in fearful destruction.

The darkness hung over the hostile mountains;
 the storm howled in the midst of the Highlands;
 it brought destruction.

The lordlings, in their storm-tossed dwellings,
 desired hot food.

They said prayers for the old outside the wall —
 those disappeared.

Lord Enlil, Shepherd, who faithfully watches over [us] —

preserve the lives of the perishing —
may the Land be protected from destruction.'

On its wooded mountain, on its western mountain —
the mountain where the just Lord sited the lofty House,
and created the tamed storm-water —
verily, the place of storm-floods —
all the goats and sheep bleated in the darkened Land;
where the trembling Leader (Ninkharsag) cried out for
the destroyed House —
cried out for the walled watercourse to be made good —
the broken stone to be restored.

Kharsag Epic No. 9: The Destruction of Kharsag

(ii)

As the howling storm approached,
the cattle were brought into the long stable building.

The Lord of the sheep ... covered his shepherd
with a long, shiny coat — treated with oil.

Where the cultivation ... went out
from the cattle-yard into the teeming rain —
he did not like the long grass;
the Lord of the Sheep ... went out to the fields again
and again ...
... [four lines missing] ...

The fenced House was destroyed by burning; that place
where the brightness of Learning was ravished.
My Lady, it was its fate — to be destroyed;
the destiny of the House was sad-faced;
the heavens destroyed it;
disaster, itself, covered learning with a sad face.
... was brought about by Ignorance;
Ignorance brought disaster.

The Great Lady went out — the House was destroyed;
it burnt quickly;
Ignorance brought disaster.
Wailing sadly, the Guardian of the House cried out
that it was on fire.

Learning perished at the House of Life —
its Lady hurried to the fire:
'Servant — you have destroyed the House of Life;
razed to the ground — it has disappeared.
May the food-plants in the plantations not be stricken
as in this destroyed area.'

The overflowing rain destroyed;
 from the Reservoir, its water gushed out —
 it was a disaster.
 'Let not the plants be washed away.'

The Guardian of the House, the Great Leader, shared
 out the food.

The great shining House was destroyed by fire;
 the well-protected dwelling should not have been
 destroyed by burning.

'My Settlement is shattered; overflowing water has
 crushed it — by water alone —
 sadly, it has been destroyed.'

The Reservoir was destroyed ... the great storage ...
 disaster from water, alone;
 sadly, it has been destroyed.

The high, enclosed water leaked out;
 the storm brought destruction — disaster when the
 front of the angrily-overflowing Reservoir collapsed.

The Guardian of the House mourned —
 to its Lord of Knowledge, its destruction was a disaster —
 in the place where the overflow made the stone collapse.

The lofty water destroyed — destroyed all the irrigated
 fields; the enclosure was totally destroyed —
 where the wall, built there, collapsed;
 where the wooden houses were overthrown by the flood.

The exalted Lady went quickly to examine her created
 water — her created waterfall.

Its collapse destroyed the extensive arable land —
 it was flooded.

Thus the Great Lady, who dwelt in the Land, created
 in its midst

(iii)

The House ... was destroyed by the thunderstorm ...
 The Building of Knowledge was destroyed;
 the Granary was cut off and overthrown.

The Settlement of Learning — the whole Settlement with
 its food-storage building, and its plantations, became
 marshland!

The Building of Learning brought weeping; it was crushed
 by the thunderstorm; it was cut off and overthrown.

You established the Settlement of learning — the dwelling of its Lady

— let it not be castdown [permanently]. You established the Building of Learning — the lofty, wooden Building of Life; until the Shining Lady irrigated the scented plants ... you tamed the overflowing, shining watercourse; its Lady

She wept over the flooding — she cried over the stricken House — your anger was not favourable.

Her weeping tore the heart — the crying would not stop — the tears fell — you saw her crying.

Instead of weak crying, she threw herself down in anger, screaming loudly.

She was crying over the Settlement of Learning; the storm took hold of it and crushed it;

the Building of Learning ... is cut-off; the Dwelling is thrown down — the creation of Knowledge is ruined.

The Guardian of the House went out — he was in misery; he cried out: 'Your heart ... is broken.'

For the sake of Learning, the Lady had lived in obscurity.

She was downcast — she cried — this favoured Woman who lived with the High Messenger.

The High Messenger did not make lamentation about it.

This was a heart-breaking ending to a magnificent project. The thunderstorm must have been of fearful proportions; and the several parts to the disaster are painfully clear. First, the storm was seen approaching and a great darkness enclosed the mountains; then came torrential rains and roaring winds, but they managed to get the cattle under cover and, presumably, many of the sheep and goats as the shepherd went out 'time and time, again'.

Obviously, the rain went on for hours — perhaps days. Those Shining Ones who lived in the small cedar-wood houses could not get to the main building for hot food — so they stayed where they were, and prayed that Enlil would be able to help them. But Enlil was concerned with the dam — and was urging his helpers to repair the stone wall where it was crumbling around the watercourse.

Then came the lightning flash that destroyed the Great House. Both Enlil and Ninlil were out organizing rescue operations in the Settlement when their House caught fire. They hurried back, but whoever was in charge, there, failed to save the House, as he should have done. 'Ignorance brought disaster.'

The reservoir filled, and then overflowed; the stonework began to crumble, and then gave way. A wall of water must have swept into the valley carrying away the entire Settlement — the cedar-wood houses, the plantations, the Granary, the Building of

Knowledge, the Food Store — everything.

Enlil seems to have remained calm, if stunned and angry; but Ninlil lapsed into hysteria. Years of painstaking work; years of sacrifice — all smashed in one night of violence.

To the best of our knowledge, Kharsag — the Garden in Eden — was never rebuilt. After a considerable interval of time, new chroniclers take up the narration of the saga of the Shining Ones; but now they are located in the City-States of pre-dynastic Sumer on the Plains of Mesopotamia. There, each senior Serpent is recorded as having built, and resided in, his own City — Enlil at Nippur, Enki at Eridu, Ugmask at Sippar and Nanna at Ur. But whether these were the same Enlil, Enki, Ugmask and Nanna who established Kharsag at the turn of the ninth millenium BC, or whether they were different Shining Ones in similar positions, cannot yet be determined. The lifespans of these Lords, perhaps even their immortality, if they kept free from Earthly diseases, cannot be assessed — we can only judge that they lived far, far longer lives than we do, today.

In the fourth millenium BC, the City-States were allowed to come under the rule of dynastic kings, each holding power, vicariously, from the local Anannage overlord. The Shining Ones were making arrangements prior to having to leave.

The move out of Eden had been the 'First Diaspora'; a diffusion of Anannage influence from a nucleus at Kharsag into separate small kingdoms.

The Shining Ones were now split up and, presumably, each Lord took a proportion of Serpents and lordlings with him to assist in his new role of *genius loci*. The *genius of the few* had fragmented to become, in Parrot's classic words, the boldness of many.

By the time of the uniting of Akkad and Sumer under the Semitic Sargon I, in the latter part of the third millenium, it is clear that power was held solely in the hands of the monarch. At some time in between, the Anannage had vanished from the Middle East — though individual members were to be heard of from time to time.

In their absence, they were deified and worshipped. Their great houses became temples, and shrines were set up in their memories that never existed before. The change may be plainly seen in the alteration of word meanings — for example, the Sumerian *e-gal* = 'great house' or 'palace' was absorbed into the Akkadian language as EGALLU = 'temple'. The Semitic peoples who, throughout the third millenium, were infiltrating into Sumer, brought their own gods into the Mesopotamian Plain, and absorbed the Sumerian

'pantheon'. In time, unfortunately, Anannage names were changed (e.g. Enki became Ea), and their characteristics were downgraded from those of beneficent Lords of Cultivation to those of primitive, elemental spirits. The lordlings, the *igigi* of the Sumerians, were denigrated as demons and demi-urges.

The Settlement in Eden is believed by us to have lasted some two and a half thousand years, from about 8000 BC to about 5500 BC. The Mesopotamian operation lasted for a comparable period, from around 5500 BC to a time in the beginning of the third millenium when increasing pressures from incursions of Amorites — from the Syrian Highlands — became a troublesome factor in the life of Sumer.

At the end of the Mesopotamian venture, the Second Diaspora of the Shining Ones took place — a dispersion from City-States into world-wide, individual kingdoms. Ugmash travelled through the Mediterranean to Europe, where he settled with others in Ireland, for a time, giving rise to the legends of the Tuatha De Danann — the 'People of Anu'. The story of his travels, and of his part in the building of megalithic monuments in the British Isles and elsewhere, as astronomical controls for agricultural calendars, was told in our first book — *The Megalithic Odyssey*.

Other Anannage Lords paused in Greece; long enough to allow the stories of the classical 'Gods of Olympus' to take a firm hold on the racial memories of the Greeks. Others appear to have travelled into Persia, and into India, China and the Americas. Something of their influence on these distant lands will be found in the last chapter of this book — The Unity of Truth.

Still another Anannage Lord — and a very senior one at that — took the whole of the Middle East for his sphere of influence, and tried to bring it under his control by military conquest. He chose the Israelites for assistance in his ambitions, and was known to them as Yahweh Elohim — 'the Leader of the Shining Ones'. The story of his triumphs, and ultimate disaster, follows in the next chapter.

PART TWO

9

The Enigma of Yahweh

'If you follow my Laws and faithfully observe my Commandments, I will grant your rains in their season ... your threshing shall overtake the vintage, and your vintage shall overtake the sowing; you shall eat your fill of bread, and dwell securely in your land ...

But if you do not obey me ... and you break my Covenant ... I will wreak misery upon you — consumption and fever, which cause the eyes to pine and the body to languish ...'

— *Leviticus* 26:3-5 and 14-16

The Enigma of Yahweh is encapsulated in these two trenchant extracts from the Covenant which he forced upon the Israelites at Mount Sinai, immediately after the Exodus from the bondage of Egypt. The 'carrot' and the 'stick' were his *tour de force*; but, to our way of thinking, his stick greatly outweighed the benefits of his carrot.

This Yahweh was only one of the leaders of the Shining Ones. The fact that he was always defined as 'Leader' — whether he was taking part in the establishment of the Garden in Eden; pretending to make Abraham sacrifice his eldest son on a woodpile; handing a Code of Laws to Hammurabi; militarily training the Israelites for the conquest of Canaan; or sacrificing the Jewish remnants to the cruel ravages of Babylon — has led to much confusion.

The participant in all these activities was not a single entity. Yahweh Elohim in the Garden in Eden was Enlil — the Lord of Cultivation; the Yahweh at Abraham's sacrifice was El Shaddai; the Yahweh giving laws to Hammurabi was Shamash; and Yahweh at Mount Sinai, and in the Wilderness, was a Leader of the Shining Ones, who, apparently, had returned to the Middle East after the

Second Diaspora. This may well be confusing to the reader, but it will all become clear as the narrative unfolds.

The great time-span over which the Shining Ones were active in the Near and Middle East is one of the factors combining to cause this confusion. We have suggested that they were a long-lived race, and we are convinced that this is right, but how long is long-lived? The early Patriarchs nearly all lived in excess of nine hundred years which may have been the result of having one of the Anannage, We-ila, as a progenitor; this would imply that the progenitor had an even longer average life-span; perhaps two thousand years, or more. But, even such a longevity is short compared with the time-range within which the Shining Ones have been recorded.

But because the interpretation of the evidence is speculative, it is safer to assume — since the characters that cross the stage are never named in a personal manner — that it is the post, responsibility or appointment that is named, and not the individual. Thus Shamash can equal Ugmask, and Ugmask can equal Ogmias, who was Ogma; and Ogma can equal Og; all solar 'deities' in their own right. There were probably many Shamashes, and many Ogmias, in sequence over the millenia, all carrying out their special solar function.

Cylinder seals from the time of Hammurabi (around 1800 BC) show the Babylonian king receiving the tablet of laws from the hands of Shamash. But Shamash is only identifiable from the solar disc, above his head, which was the mark of his occupation. We would consider it unlikely that this was the same Shamash (Ugmask) who laid out the solar-orientated irrigation in Eden or, five thousand years later, set up the standing stones in Tara; any more than the Lord Mayor of London is the same man, today, as his predecessor of six centuries ago.

It would be an oversimplification to suggest that all deified, mythological figures were associated with the Shining Ones; but, every so often in our traditions, an entity stands out from his contemporaries as remarkable in presence, quality and ability. When such a one has biblical authority for his close association with Archangels and Angels, he has to be considered as one of the Anannage Brotherhood. It is for these reasons, and others outlined in Chapter 1, that we believe that the Yahweh who holds the stage in Exodus, and the following Old Testament books, was one of the principal members of that Brotherhood.

In the Yahweh of Exodus, we have a unique opportunity to study the personality, and the actions, of one of the Shining Ones over

a continuous, and extensive, period of time. Enlil, Enki, and the others, were shadowy figures, inadequately recorded; but Yahweh attached himself to a nation that watched and listened, and chronicled everything he did, and everything he said. These Hebrew chronicles are a splendid historical record of the period stretching from the Flight from Egypt, around 1200 BC, to the collapse of the Babylonian Empire in 539 BC. Throughout this period, Yahweh was the principal figure on the Hebraic stage.

From a detailed study of this Yahweh, we ought to be able to formulate our ideas on the true characteristics of the Shining Ones — their physical attributes, their temperaments, their technological attainments, and the nature of their relationships with the humans with whom they lived and worked — in much greater depth than we have been able to achieve, hitherto.

And yet, we have an uneasy feeling about this Yahweh, and must enter a caveat — he may not have been typical of his race. He was bellicose and vindictive, and appears to have been determined to conquer the peoples of the Middle East by force. Other Shining Ones showed no inclination for warfare. The group who travelled through Scandinavia, Scotland, Southern Britain and Ireland showed no interest in conquest — although, in Ireland, they are recorded as running into trouble, and being forced to fight the local Firbolgs in self-defence.

Possibly, like any other heterogeneous race, the Anannage were composed of a cross-section of temperaments. At one extreme, Yahweh favoured the use of the sword; at the other extreme, Osiris abstained from all violence and conquered the hearts of all those he encountered on his travels solely by the power of his music and singing. In the middle of this broad spectrum, perhaps, was Michael so often depicted with an unsheathed sword, or fighting dragons, and yet known to Enoch as the 'kindly, patient one'. From all this, the Shining Ones appear strikingly human, and that adds an important dimension to the study of Yahweh who is worshipped in the Jewish and Christian religions as 'Almighty God'. But, we must add, not without concern by many thinking church-goers.

This study of Yahweh may help us to solve the perplexing and disturbing question of whether these splendid Sages belonged to our genus — perhaps *Homo sapiens sapiens sapiens* — or some other genus with which we are not familiar.

The account of Yahweh's association with his 'Chosen People' began with the move by Terah, the father of Abraham, from Ur of the Chaldaeans, in ancient Sumer, to Haran, a town set in the extreme north-west of Mesopotamia (see *Frontispiece*). Terah had

set out from Ur with the intention of reaching Canaan but, for reasons unknown, when he reached Haran he settled there. There is no accurate dating for this journey — it is only possible to place it close to the beginning of the second millenium BC, and roughly, therefore, in the era of Hammurabi. The relevant biblical passage states:

[GEN 11:31-12:1 TH VB] Terah took his son Abram, his grandson Lot, the son of Haran, and his daughter-in-law Sarah, the wife of his son Abram, and they set out from Ur of the Chaldaeans for the land of Canaan; but when they had come as far as Haran, they settled there. The days of Terah came to 205 years; and Terah died in Haran.

The Lord said to Abram, 'Go forth from your native land and from your father's house to the land that I will show you.'

There are three puzzling features in this short statement. First, Terah did not reach Canaan; secondly, the name Haran, where he stopped and settled, is cognate with the Arabic *haram* and the Hebraic *Hermon*, and has a connection with a 'sacred enclosure'; and thirdly, Haran is stated to be Abram's native land. A possible explanation is that the Haran mentioned was not the town which was later to have temples dedicated to Sin, the 'Moon God', and to Nusku, the early vizier of Enlil; but was the Mount Hermon area, the original home of the Anannage and of the Patriarchal families. It was also the northernmost part of Canaan.

Terah would have returned to die in his ancestral homeland, and would have reached Canaan after all. The pervading desire of the Hebrews to return to their native land, which has persisted to the present day, may have had a more atavistic origin than is generally believed.

As we have already indicated, Shamash was active in the Babylonian area around the beginning of the second millenium BC and, as El Shaddai (the Shining Mountain Lord), was not only responsible for the move of Abraham's family to Haran, but he also instructed Abraham to continue his travels (a short way), and promised to give him the whole of the land of Canaan as his possession. Abraham had many contacts with El Shaddai, and with Messengers (Angels) who appear to have been members of the Anannage group; and these contacts were continued through the centuries during which the Hebrew nation was in process of formation.

In this introduction, before we discuss the enigma proper, it must be stressed that the building of the Hebrew nation was achieved by a deliberate process of selection which stretched back to Noah.

His family was selected for survival after the Flood; and Terah's family was selected from the Semitic peoples of Ur, and out of it Abraham was chosen, over his brothers, for reasons that we can only guess at. Possibly they were genetic; but another aspect may have been that Sarah, Abraham's wife, was barren — and this may have given the opportunity for another remarkable genetic opportunity. El Shaddai, with two companions, visited Abraham by the terebinths of Mamre, where he was sitting at the entrance of his tent as the day was hot. Presumably, they appeared 'like men' as Enoch has recorded they were able to do.

Abraham greeted them with customary hospitality; he had a meal prepared and then waited on them as they ate under a tree.

[GEN 18:9-13 TH VB] They said to him, 'Where is your wife Sarah? And he replied, 'There, in the tent.' Then one said, 'I will return to you when life is due, and your wife Sarah shall have a son.' Sarah was listening at the entrance to the tent, which was behind him. Now Abraham and Sarah were old, advanced in years; Sarah had stopped having the periods of women. And Sarah laughed to herself, saying, 'Now that I am withered, am I to have enjoyment — with my husband so old!'

Then the Lord said to Abraham, 'Why did Sarah laugh, saying, Shall I in truth bear a child, old as I am? Is anything too wondrous for the Lord? I will return to you at the time that life is due, and Sarah shall have a son.' Sarah dissembled, saying, 'I did not laugh', for she was frightened. He replied, 'But you did laugh.'

This is an account which refreshes by its simplicity and naturalness; it should be read in the Torah, in full, for the genuine feeling of tented life among a nomadic people of the Middle East which, in parts, has not changed to the present day. As it stands, this account appears to be clairvoyant and miraculous, because in due time Isaac was born to Sarah.

In the light of the activities of the Shining Ones, outlined in Chapter 6, this birth can only be understood as part of a pattern of genetic intervention which also included the gratuitous intervention by Elisha with the woman of Shunem (2 KIN 4:8-17), and the purposeful virgin birth of Jesus of Nazareth (MAT 1:18-25).

At an earlier meeting with El Shaddai (GEN 17:18), Abraham had pressed the claim of his eldest son, Ishmael, whose mother was Sarah's handmaid, but had been overruled and informed that Sarah would be given a son, to be named Isaac, and with him the Covenant would be continued. Obviously, Abraham was not knowledgeable concerning the abilities of the Anannage because, on this earlier occasion, 'Abraham threw himself on his face and

laughed' in disbelief. We doubt whether Yahweh was amused.

In the following generation, selection was again made with Jacob, the younger son, succeeding to the headship of the household in the place of Esau — this time by a somewhat underhanded manoeuvre (GEN 27:1-46). The purity of the strain which Yahweh required, continued to be carefully monitored. He was determined that the line through the Patriarchs from Abraham should continue as he wished it — and he was looking quite a long way into the future. Five hundred years were to pass before he was satisfied that he had achieved the Nation that he wanted.

[GEN 28:1-3 TH VB] So Isaac sent for Jacob and blessed him. He instructed him saying, 'You shall not take a wife from among the Canaanite women. Up, go to Paddan-aram, to the house of your mother's father, and take a wife there from among the daughters of Laban, your mother's brother. May El Shaddai bless you, make you fertile and numerous, so that you may become a community of people.'

It was from the twelve sons of Jacob, born to the sisters Leah and Rachel, and to their two handmaids, Zilpah and Bilhah (who would have been closely related to their mistresses) that the first big step was taken towards the nation that Yahweh was planning. The expansion occurred during the prosperous and peaceful sojourn in Egypt, when the seventy members of Jacob's household (GEN 46:47) grew over a period of more than a century to a figure that gave the Pharaoh concern.

[EX 1:5-10 TH VB] The total number of persons that were of Jacob's issue came to seventy, Joseph being already in Egypt. Joseph died and all that generation. But the Israelites were fertile and prolific; they multiplied and increased very greatly, so that the land was filled with them. Now a new king arose over Egypt, who did not know Joseph. And he said to his people, 'Look, the Israelite people are much too numerous for us. Let us deal shrewdly with them, lest they increase and, in the event of war, join our enemies in fighting against us and gain ascendancy over the country.' But the more they were oppressed, the more they increased and spread out, so that the Egyptians came to dread the Israelites.

At the first census of males over the age of twenty and, therefore, of military age, held at Sinai on the 'first day of the second month, in the second year following the Exodus', it was recorded (LEV 2:32) that the total enrolment in the divisions was 603,550 with the Levites not included as they were excused military duty. With the addition of women and children, the total would have been between two and three million, and such a figure is clearly unacceptable. Once

again, the exaggeration of large numbers by a factor of ten, which seems frequently to occur in ancient Middle Eastern documents, may be the explanation. A total of 60,000 men of military age would certainly have given the Pharaoh reason for concern and, later, the Canaanites, too, but it would not have been so large as to make nonsense of the events in the desert.

Nevertheless, in our view, the figure still appears large but we have really no justification for challenging it. Starting with a complement of seventy, and growing by six per cent a year for one hundred and fifty years, the total population would have been in excess of four hundred thousand. Admittedly, six per cent is a high figure to be sustained over such a long period in a country subject to famines; and if we were to reduce it to five per cent we would obtain a figure of one hundred and five thousand. Consequently, it would be unwise to argue against a fighting force of sixty thousand, even though this number is formidable.

The Exodus

The narrative of the Exodus is largely historical writing, which may well have been contemporary with the event, and this gives us the opportunity of considering the activities of one of the Shining Ones against a historical background rather than the more misty surround of local tradition. This narrative is in three parts — the preparation for the Exodus; the Exodus itself; and the Wandering in the Desert. The preparations concerned the recruiting of Moses at the Burning Bush, and later of his brother Aaron; and the confrontation with the Pharaoh and the use of plagues to force him to release the Israelites for a short journey into the Wilderness. We shall say very little about these preparations, but rather emphasize the historical context within which the Exodus took place; a picture without a frame loses much of its effectiveness.

A great deal has been written concerning the identity of this Pharaoh, but it may be sufficient here to make a rather bald statement of our own preferences. In reaching a decision, we have used two pieces of evidence:

- (i) it is stated in Exodus that the Pharaoh who had persecuted the Israelites, and from whom Moses fled into Midian, died while Moses was still in exile in the Sinai Peninsula; and that the new Pharaoh was one who 'did not know Joseph'; and,
- (ii) at the time when the Israelites were moving through Transjordan prior to defeating Og, the giant King of Bashan, Balaam, the sooth-sayer from the town of Pether by the Euphrates

River (who had been summoned by the King of Moab to curse the Israelites), was the subject of the following passage:

[NUM 24:23-24 JB VB] Then he looked at Og and declaimed his poem. He said:

The Sea-People gather in the north
ships from the coast of Kittim.
They bear down on Asshur,
they bear down on Eber,
he, too, shall perish for ever.

For a new Pharaoh not to have known Joseph implies that his predecessor had reigned for such a long period that his association with Joseph was lost far back in his younger years. Rameses II reigned for 67 years, and was succeeded by his fourteenth son, Meranptah, in about 1237 BC. Meranptah was already elderly when he succeeded, and only reigned for 12 or 13 years, before being succeeded by his nephew Amenmessis, in about 1225 BC.

If Joseph had been a contemporary of the Pharaoh Akhenaten, perhaps taking office as Vizier about 1270 BC — and we are much inclined to accept Thomas Mann's cogent arguments for this association — he might well have been known to Rameses II when the latter was a young man, and Meranptah would at least have heard of him. The Pharaoh who died while Moses was in Midian would then have been Meranptah, and the Pharaoh who did not know Joseph would have been the succeeding, much younger man, Amenmessis. He, coming to the throne after forty years of elderly rulers, might have felt the necessity for tightening up the regulations concerning immigrants such as the Israelites.

His uncle, Meranptah, had already felt the pressure of the western, Libyan tribes in association with the 'Sea-Peoples', and had defeated them near the modern town of Bilbes, in 1232 BC. His nephew might have been equally concerned to strengthen his eastern frontier, where the settlement of an alien tribe (the Israelites) was an obvious threat to his security.

If we pose the Exodus in this reign, suggesting a date of 1223 BC, two years after Amenmessis came to the throne, then this would have the result of bringing the Israelites to Transjordan in about 1183 BC which would also have been the date of Balaam's poem. Rameses III was on the throne of Egypt from about 1198 to 1166 BC, and throughout his reign he was under pressure from the western and northern tribes, in alliance with the 'Sea-Peoples'. He defeated the alliance on land around 1193 BC and fought his famous naval battle with the 'Sea-Peoples' in 1195 BC.

This dating of the Exodus to 1223 BC is also compatible with one other piece of evidence. We are told that the new Pharaoh set the Israelites to building the 'store cities' of Pithom and Rameses. The city of Rameses was conceived in the reign of Rameses II as part of a plan to move the capital of the Empire away from the traditional metropolises of Thebes in the south, and Memphis in the north, into the eastern delta closer to the trade and military routes into the Eastern Mediterranean. The building and settlement of this new capital was a lengthy process and was not completed until well into the Twentieth Dynasty, which commenced in 1200 BC. It is very likely that the Israelites would have been working on this city in 1223 BC.

Finally, this dating would allow for a sojourn of 140 years for the Israelites in Egypt, but this could be increased by a decade or two if we adopt the attractive alternative of equating Joseph with Amenhotep, son of Hapu, who was scribe, philosopher and official at the court of Pharaoh Amenhotep III (reigned c. 1417 to 1379 BC), where he might have influenced the young heir-apparent who was to become the so-called heretic Pharaoh Akhenaten.

Akhenaten's concept of a monotheistic Aten, symbolized by the Sun's disc, was not dissimilar from the Patriarchal reverence of the Yahweh — El Shaddai — who, as Shamash, was already revered as the 'Sun God' in Babylon.

At some stage, close to the third quarter of the second millenium BC, Yahweh must have decided that the time was favourable for the furthering of another stage of the Covenant that he had made with Abraham. Alternatively, the animosity of the new Pharaoh may have forced his hand. There is little question but that the Israelites had grown soft in Egypt, and that they were in no condition to undertake military operations against the tough, often disciplined, forces of the fortified cities of the land of Canaan which they had been promised for their own.

The Israelites required strengthening physically and mentally; they required organizing; and they needed to learn discipline and the acceptance of orders. Above all, the highly individualistic tribes had to learn to co-operate among themselves, and to act as a single nation under a single leader.

Moses was perhaps a surprising choice for that leader. Although of considerable physical strength, developed in his youth at Pharaoh's court, he had little confidence in himself, and showed no great liking for the task which Yahweh outlined to him at the Burning Bush. He was also slow of speech and it has been suggested

that he had an impediment, but it is more likely that, having been brought up at the Court, he spoke Egyptian more freely than he did his mother tongue. He had no standing among the elders of Israel and, indeed, his background may have placed him under suspicion of sympathizing with the oppressors; although the killing of the Egyptian overseer should have removed any such stigma.

On the other hand, Moses had a number of attributes which Yahweh badly needed. The first was loyalty, which he was to display to an extraordinary degree in the years to come; the second was his familiarity with, and his entrée to, the Egyptian Court; and the third was his knowledge of living under desert conditions — acquired during his exile in Midian.

It seems to be clear that Yahweh was not seeking a confrontation with the Pharaoh, and that he wished to obtain the release of the Israelites by peaceable means, knowing that they would have no stomach for a fight. First, they had to be trained, and it was for this purpose that Moses was required as a leader. As the adopted son of a Pharaoh's daughter, he was very probably trained in the Egyptian army, and, before his exile, he may even have been a member of the Pharaoh's personal bodyguard.

Once the Pharaoh had been plagued into allowing the Israelites to make a short visit into the Wilderness, ostensibly to worship their God — doubtless much against his will as he would have suspected that they might join with the insurgents on his north-eastern frontier — they had to be 'led by the hand' from a secure semi-urban existence into a nomadic way of life which the tribes had not known for nearly two hundred years; into a desert way of life where pasture and water were always scarce, and often non-existent.

Moses had had considerable experience of desert wandering during his years with the nomadic Midianites, while tending the family flocks, and this training must have been vital to the success of Yahweh's mission. But he had much to learn about directing the affairs of a 'stiff-necked people' as Jethro, his father-in-law, was at pains to tell him when they met, again.

It was Yahweh who planned the departure; who led the Israelites out of Egypt; who chose the route, avoiding populated areas; and who put up a smoke-screen to prevent the pursuing Egyptian forces from finding them on their very first night away from home.

We are told that he led them from inside an airborne 'pillar of cloud' by day, which became a 'pillar of fire' by night. And here it must be stressed that, after dark, 'fire' and 'light' became

synonymous terms because, as we emphasized in the case of Enoch, there was no other light than that made by fire which the chronicler could conceive as illumination, either for the interior of a house, after dark, or for the interior of an airborne object. It is also recorded that the 'pillar of fire' lighted their path by night, which suggests that it was a large, very bright object that spread its light over an extensive area.

[EX 13:21 TH VB] The Lord went before them in a pillar of cloud by day to guide them along the way, and a pillar of fire by night, that they might travel day and night.

At this point it is essential to clarify the issue of the 'pillar' because it is a focal point in any attempt to assess the level of technology available to the Shining Ones. We must also consider another quotation, slightly out of chronological order:

[EX 14:24 TH VB] At the morning watch, the Lord looked down upon the Egyptian army from a pillar of fire and cloud, and threw the Egyptian army into a panic.

There is a gratifying consistency about this short passage because, in the half-light of the morning watch, the airborne object might be expected to show both its daylight form and the light from its source of illumination.

It is essential to this study that we, also, should be consistent by treating the evidence provided by the various chroniclers realistically. If they are lying, or indulging in fantasy, absurdities would very soon show up. But neither the Kharsag epics, nor Enoch, nor the Biblical accounts, nor the Atra-Hasis, has dealt in absurdities — only in apparent anachronisms.

But since all four have consistently described to us a level of technological achievement for the Shining Ones, equal to, or in advance of, our own — we should now accept that they were an advanced race, and cease to be surprised at the wonders which they display.

In the case of the 'pillar of cloud', the chronicler, who was possibly Moses, was describing a phenomenon outside his normal range of experience, just as Enoch was doing at the House of the Most High. But our experience is not so restricted, and we should have a better chance of identifying the object than Moses had. A pillar, to the Israelites, was essentially a support which was capable of maintaining another object (such as a roof) in an elevated position from which it would otherwise fall under the influence of gravity.

From that pillar, the Lord looked down; therefore, the pillar must

have supported the Lord at some height above the ground. By day, it was described as being like a cloud — presumably white, or silvery, and somewhat nebulous in outline; perhaps indefinite at the edges or, alternatively, surrounded by vapour. Yet none of these descriptive terms is necessary; the people of that time knew of nothing that floated in the sky, or hovered, other than a cloud — and this would have been the only descriptive expression that the chronicler would have been capable of using. A 'pillar of cloud' was some unknown thing that floated in the air, moved slowly, and supported Yahweh against the normal processes of gravity.

At night, the thing became a 'pillar of fire'; it still supported Yahweh but, additionally, it was brightly illuminated and threw its lights downwards onto the ground with sufficient intensity to allow a long column of Israelites to pick their way over a stony and ill-defined track. And it was sufficiently impressive, and unusual, to throw the hardened Egyptian troops into a panic.

In this study we have now had repeated descriptions of aerial transport and a Sumerian reference to the *husen-gal* = the 'Great Bird', in which Enlil flew. These descriptions have included two references to Enoch's aerial transportation, and one to the angels flying; but there have also been comments on Ezekiel's more specific aerial experience (EZ 1:1-28 and 10:1-22) and Elijah's aerial departure, witnessed by Elisha (2 KIN 2:11). At this stage of the study, therefore, it has to be assumed that the 'pillar of cloud' was an aerial craft of unknown characteristics other than its capability of rising in the air, moving horizontally, transporting Yahweh, and of being brightly illuminated. Later, we shall find that the record requires it to hover, motionless, for extended periods of time. That the craft was hollow, and either transparent or supplied with windows, follows from the descriptions.

Obviously, in these discussions, it is undesirable to continue to refer to the object as a 'pillar'; but it is difficult to find a suitable alternative which will not only adequately cover the few characteristics which appear in the record, but also avoid an emotive reaction from our readers. The simplest term is 'aircraft', used in the dictionary-defined sense of 'collective name for machines designed to travel, or float, in the air ...'. However, the term is too definitive of modern technology, and so unjustified; the less definitive term of 'aerial craft' is preferable though, admittedly, expressively unsatisfactory.

Yahweh eased the crossing through the 'Reed Sea' for the Israelites, and ensured that the Egyptians were unable to follow to the far shore.

[EX 14:21-29 TH VB] The waters were split, and the Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians came in pursuit after them into the sea, all of Pharaoh's horses, chariots and horsemen. At the morning watch, the Lord looked down upon the Egyptian army from a pillar of fire and cloud, and threw the Egyptian army into a panic. He locked the wheels of their chariots so that they moved forward with difficulty at daybreak the sea returned to its normal state, and the Egyptians fled at its approach The waters turned back and covered the chariots and the horsemen ...

Here, we have to make another decision. We have to decide whether these events are explicable in terms of the knowledge which we possess today. The Reed Sea was a broad, shallow stretch of inland water, with a number of natural crossings, and subject to extreme changes of level under exceptional meteorological conditions. The crossings would have been familiar to the Egyptian army because the sea was a natural defence for their eastern frontier. If the situation had been as biblical painters have portrayed it, with Moses holding up his arm and the waters rolling back to form two great, separated walls, the Egyptians — who were not fools — would never have entered the sea. And it would have been unnecessary for the chronicler to have recorded that 'the Lord drove back the sea with a strong east wind all the night, and turned the sea into dry ground'.

It should also be noted that, the night before, Yahweh had suddenly changed his mind. The Israelites had set out from Succoth and had encamped at Etham; but Yahweh, quite unexpectedly, told Moses to turn the Israelites back and encamp at Pa-hahiroth, between Migdol and the sea. We may assume that Yahweh, with the benefit of aerial observation, had reconnoitred the route carefully and, having detected the strong east wind, had decided on a different crossing more suited to the prevailing conditions.

The guiding of the Israelites, to escape from the highly mobile Egyptian army, was a remarkable feat; and it has to be attributed to skilled leadership, and perceptive analysis of the wind and water conditions, made possible by the possession of the aerial craft. It was a superb military operation, and it would be illogical to read any supernatural effects into these events when no natural law can be seen to have been circumvented.

The only logical approach is to accept the occurrence as anachronistic, and to show surprise that an aerial craft should have been available in Sinai, three thousand years ago. Of course, aerial craft were not available, in a general sense, but seem to have been

a closely guarded secret of the Shining Ones, normally hidden away on high mountain summits where people were discouraged from encroaching.

On the other hand, this may not have been the first time that an aerial craft had been seen by the Egyptians. Thutmose III, several centuries earlier is recorded as having mobilized his army when 'fiery circles' appeared over his capital — he must have recognized a real military threat in these objects. The possibility has also to be considered that Osiris had this aerial amenity before Yahweh. The Egyptian records refer to the Eye of Horus hovering as a protective genius over the Pharaoh; and a winged disc, as a symbol of royalty, was commonly used both in Egypt and in Persia.

In all events, the summary dismissal of this puzzling phenomena, or the wrong use of Occam's Razor, are matters which segregate the intellectually timid from the progressive explorer. We shall have no hesitation in admitting our mistake if later evidence should show that this hypothesis is absurd, or untenable.

Yahweh's first objective was to take the Israelites to a suitable base-camp where training and organization could be undertaken. This camp needed to be beyond the reach of Pharaoh, and sufficiently remote from settlements to avoid distractions, and even desertions. There was no better place in the region than the mountainous area of Horeb (see *Frontispiece*) with which Moses was already familiar; two hundred miles from Egypt, with steep-sided, flat-topped summits for Yahweh's own seclusion, and flat, scrubby inter-montane plains, below, for camp sites and training grounds.

As might have been expected, by the time they reached Marah, the Israelites were grumbling at the quality of the water which was gypseous, and therefore bitter. But Yahweh showed Moses how to alter the chemical balance of the water, and so improve the quality (EX 16:24-25).

After, Elim, where good water was relatively plentiful, they moved out into wild country, and the Israelites did not like the experience; they began to resent having been taken from the security of Egypt — where they said, 'we were able to sit down to pans of meat and could eat bread to our heart's content' — to a wilderness where they appeared to face starvation. That rations were withheld until the pangs of hunger began to bite was probably part of the toughening-up process. After that, the Israelites had meat and bread to spare, throughout their travels, in the form of quails and manna.

At Massah-Meribah, Yahweh gave a show of water-divining; and at Rephidim there was a brush with the Amalekites in which

Joshua was blooded as a military leader; and, at last, the sorely-tried travellers reached Horeb. There, they pitched camp at the foot of Mount Sinai, facing the mountain. Whether this was the 2,600m high Jebel Musa, or a lower, less precipitous peak we cannot say. The precise location is not of importance, though it is unlikely that any part but the highest of the range would have been acceptable to Yahweh; he would not have wished to be overlooked.

The people were now given three days to rest, and to wash their clothes — in preparation for the awful prospect of meeting Yahweh. Until then, they had had to rely on second- and third-hand reports of this Presence through Moses and their Elders, although the sight of the aerial craft must have been a continual reminder that they were under the direction of an unusual form of leadership.

The setting for this dramatic meeting, and the stage-management of it, must have been magnificent. Well-defined bounds had been set around the base of the mountain which no one — man or beast — was to overstep on pain of instant death. The threats had started!

[EX 19:12-13 TH VB] Whoever touches the mountain shall be put to death; no hand shall touch him, but he shall either be stoned, or pierced through; beast or man, he shall not live.

At that time Moses was unfamiliar with Yahweh's long-range methods of killing, and could only think in terms of stones, spears or arrows — he was to learn differently.

At Horeb the Israelites had their first taste of Yahweh's powers, the strictness of his orders, and of the penalties for disobedience. The mountain had probably been occupied by Yahweh as a base for a considerable time before the Israelites arrived and, like Hermon, it may have been *haram*. As a modern electric fence is used to control cattle, so it might have had its own physical protection against intruders — perhaps a lethal barrier. We incline to this view because of the reference to 'beast or man'. Such stringent regulations would seem to have been unnecessary for the stray goat or dog unless there was physical danger for them on the mountain.

We begin to understand that this was no mountain Eden with the Lord of Spirits strolling amongst his people; this was not Enlil walking through his plantations while men followed his benign instructions. Here at Horeb, Man was under a very different regime.

At daybreak on the third day a loud blast on a horn sounded from the mountain, together with what are described as peals of thunder and flashes of lightning. The curtain had been raised. The Israelites can be visualized as tumbling sleepily out of their tents to stand, awestruck, peering up at the mountain peak, trying to

pierce the morning gloom. Then, at a signal from Moses, the people were led forward to pre-arranged places at the foot of the mountain.

[EX 19:18-19 TH VB] Now Mount Sinai was all in smoke, for the Lord had come down upon it in fire; the smoke rose like the smoke of a kiln, and all the people trembled violently. The blare of the horn grew louder and louder. As Moses spoke, God answered him in thunder.

Only some Hebrew manuscripts, and the Greek version, use the statement 'all the people trembled' — others state, 'the whole mountain trembled'. We prefer the 'people' version because it is compatible with verse 16 of the same chapter which states, unequivocally, that there was 'a very loud blast of the horn; and all the people who were in camp trembled'.

Moses was then called to the top of the mountain, where he was told to warn the people, again, of the danger of breaking 'through to the Lord to gaze'. He assured Yahweh that this could not happen; nevertheless, he was sent down with the warning, and told to bring up Aaron. Although the many occasions on which Moses was ordered to climb the mountain into the Presence of Yahweh have probably been telescoped, it is clear that he must have spent a considerable time up there; on one such occasion, he was allowed to take up a number of the Elders who were able to see Yahweh, and are reported to have eaten and drunk up there.

On that first dramatic confrontation, none of the ordinary people were given the opportunity of seeing Yahweh, and he was to keep himself hidden for a long time before the real revelation. While on the mountain, Moses was given a series of laws for the regulation of life in the desert; like Hammurabi before him, he was given these 'Commandments' on tablets of stone. He was briefed, in great detail, on how to build a suitable Tent for Yahweh's use on the Plain; and he discussed a binding Covenant, or Agreement, between Yahweh and Israel which was intended to control the latter's behaviour in the years to come.

It is interesting to observe the effect of Yahweh's legal training on his conduct of affairs; everything had to be meticulously recorded after full discussion and planning — although we do not know how much notice was taken of Moses's opinion.

The Ratification of the Covenant

The Covenant between Yahweh and his People was struck at Horeb, and the fact is recorded in Exodus — but we have to wait until the Book of Leviticus before finding out the terms of this Bargain. We shall, however, record its terms here because, without an

understanding of what had been agreed, it is impossible to appreciate the vicissitudes that Israel underwent in the Wilderness through Yahweh's interpretation of its clauses.

But first, we shall allow Exodus to set the scene.

[EX 24:3-11 TH VB] Moses went and repeated to the people all the commands of the Lord and all the norms; and all the people answered with one voice, saying, 'All the things that the Lord has commanded we will do!' Moses then wrote down all the commands of the Lord.

Early in the morning, he set up an altar at the foot of the mountain with twelve pillars for the twelve tribes of Israel ... Then he took the record of the Covenant and read it aloud to the people. And they said, 'All that the Lord has spoken we will faithfully do!' Moses took the blood and dashed it on the people and said, 'This is the blood of the Covenant which the Lord now makes with you concerning all these commands.'

Then Moses and Aaron, Nadab and Abihu, and seventy elders of Israel ascended; and they saw the God of Israel: under his feet there was the likeness of a pavement of sapphire, like the very sky for purity. Yet he did not raise his hand against the leaders of the Israelites; they beheld God, and they ate and drank.

We are not told what was actually written concerning the Covenant on the tablets which, subsequently, were to be placed within the Ark in the inner room of the Tent. But Yahweh's verbal interpretation of how he intended to keep his side of the bargain should have given Moses many sleepless nights. It was in two parts — 'The Blessing' and the 'Curse' — which are set out below; but there was a third part which we have termed 'The Conciliation' which will require discussion towards the end of this chapter.

The Blessing

[LEV 26:3-13 TH VB] If you follow my laws and faithfully observe my commandments, I will grant you rains in their season so that the earth shall yield its produce and the trees of the field their fruit. Your threshing shall overtake the vintage, and your vintage shall overtake the sowing; you shall eat your fill of bread and dwell securely in your land [the Promised Land of Canaan].

I will grant peace in the land, and you shall lie down untroubled by anyone; I will give the land respite from vicious beasts, and no sword shall cross your land. You shall give chase to your enemies, and they shall fall before you by the sword. Five of you shall give chase to a hundred, and a hundred of you shall give chase to ten thousand; your enemies shall fall before you by the sword.

I will look with favour upon you, and make you fertile and multiply

you; and I will maintain my Covenant with you. You shall eat grain long stored, and you shall have to clear out the old to make room for the new.

I will establish my abode in your midst, and I will not spurn you. I will be ever present in your midst; I will be your God, and you shall be my people. I the Lord your God who brought you out from the land of the Egyptians to be their slaves no more, who broke the bars of your yoke and made you walk erect.

So far, this is excellent — all these blessings of security and plenty for the Israelites and their children for ever — if only they obeyed the laws. This was Yahweh at his most benign — and yet, was it really so? Even in this agricultural Utopia there is talk of chasing enemies and of their falling by the sword. With Yahweh by your side, violence is never more than a hand's breadth away!

And what if the Israelites should transgress the laws? We should expect that Yahweh would declare that he would wash his hands of them and let them go their way; that he would seek other peoples more worthy of his care. How wrong our expectations would have been — that was not the way of Yahweh.

The Curse

[LEV 26:14-33 TH VB] But if you do not obey me and do not observe all these commandments, if you reject my laws and spurn my norms, so that you do not observe all my commandments and you break my Covenant, I in turn will do this to you: I will wreak misery upon you — consumption and fever, which cause the eyes to pine and the body to languish; you shall sow your seed to no purpose, for your enemies shall eat it. I will set my face against you; you shall be routed by your enemies, and your foes shall dominate you. You shall flee though none pursues.

And if for all that, you do not obey me, I will go on disciplining you sevenfold for your sins, and I will break your proud glory. I will make your skies like iron and your earth like copper, so that your strength shall be spent to no purpose. Your land shall not yield its produce, nor shall the trees of it yield their fruit.

And if you remain hostile toward me and refuse to obey me, I will go on smiting you sevenfold for your sins. I will loose wild beasts against you, and they shall bereave you of your children and wipe out your cattle. They shall decimate you, and your roads shall be deserted.

And if these things fail to discipline you for me, and you remain hostile to me, I too will remain hostile to you: I in turn will smite you sevenfold for your sins. I will bring a sword against you to wreak vengeance for the Covenant; and if you withdraw into your cities, I will send pestilence among you, and you shall be delivered into enemy hands. When I break your staff of bread, ten women shall bake your

bread in a single oven; they shall dole out your bread by weight, and though you eat it, you shall not be satisfied.

But if despite this, you disobey me and remain hostile to me, I will act against you in wrathful hostility; I, for my part, will discipline you sevenfold for your sins. You shall eat the flesh of your sons and the flesh of your daughters. I will destroy your cult places and cut down your incense stands, and I will heap your carcasses on your lifeless fetishes.

I will spurn you. I will lay your cities in ruin and make your sanctuaries desolate, and I will not savour your pleasing odours. I will make the land desolate so that your enemies who settle in it will be appalled by it. And you will scatter among the nations, and I will unsheath the sword against you. Your land shall become a desolation and your cities a ruin.

We find this Covenant a most disturbing document on four principal counts.

1. This was not a freely negotiated agreement between two parties in which both of them understood the full implications of their consent. It was dictated by Yahweh, and accepted by the Israelites in a state of euphoric bewilderment under the influence of the dramatic and, to them, supernatural happenings at Mount Sinai. They were a simple and trusting people who had no concept of the lengths to which Yahweh would go to ensure their compliance to his will.

The ambience of the manner in which the Israelite agreement was obtained was a form of duress and, in civilized terms, would have nullified the Covenant when Yahweh's actions, and demands, became oppressive. As far as we know, the common people were never told that one of the requisites of the Agreement was that they should act as Yahweh's troops in the conquest of the Near East.

It makes no difference that the consent of the Elders was obtained during that visit to the mountain top. Even there, Moses seemed to be surprised at Yahweh's forbearance — 'Yet he did not raise his hand against the leaders of the Israelites; they beheld God, and they ate and they drank'.

The signing of an Agreement would have been followed, traditionally, by food and drink. But why should Moses have even considered that Yahweh might raise his hand against the Elders on such a visit? Surely, only if there had been some altercation, or if there had been reluctance on the part of the Elders, and pressure had been applied to make them sign.

Israel did not ask to be taken out of Egypt, but allowed themselves to be led out in the knowledge that, although unpleasant

things were happening to them where they were, worse might follow if they refused to go.

2. The sanctions proposed by Yahweh, in the event of the Covenant being broken by Israel, were not such as would be acceptable to civilized communities. To threaten fever and consumption; terror; the killing of children by wild beasts; pestilence that would strike the weak and defenceless as well as the strong; reduction to cannibalism through extremes of hunger; and the utter desolation of the country, must appall all but the most depraved and power-hungry. In the Curse, there is an essence of vindictiveness and cold-blooded indifference to suffering that is redolent of the worst type of human despot.

3. The world's major religions all have common factors which we shall be discussing in the last chapter. They are based on love, tolerance, justice, care for the weak and suffering, and just rewards for the good life; and, perhaps, a hell of their own making for those who deliberately choose an evil path. But in Yahweh's reprisals, the good were to suffer with the bad; the innocent with the guilty; and the little children, and the frail, with the strong and resistant.

4. But, perhaps the most disturbing factor of all is that, since those days, history has seen a series of events which have all the trappings of these declared reprisals — from the slaughter and slavery by Assyrian and Babylonian aggressions, through the harsh repression of the Roman conquest and occupation, to the unspeakable atrocities committed against the Jewish people under the hand of Hitler. And, can we say that we have seen the end of the persecution, yet? The struggles for survival of the young Israeli state amid the manic upheavals in the Near East give little hope of any alleviation.

All these events were evil: at some point in this chapter we shall have to consider whether Yahweh was evil; whether the Israelites were right when they cried out in the Wilderness — 'Yahweh hates us!' We shall have to consider whether the Cathars, in the Middle Ages, were right in declaring Yahweh to be the Devil!

But, before these considerations can be made, we must study the actions and intentions of Yahweh in his manipulation of the Israelites throughout the long period of 'wandering in the Wilderness'.

The stay at Horeb was a very busy and emotionally-draining time for the inexperienced Moses. Apart from lengthy periods on the mountain top, taking instructions from Yahweh, he had to set up the first administrative processes for governing the growing Nation;

he had to organize the Israelites into a military force with set orders of battle; he had to supervise the construction of the Tent in which Yahweh proposed to live from the detailed, and exacting, plans which he had been given; and he had to cope with the vicissitudes of Yahweh's intermittent, and unpredictable, anger at the pig-headedness of the people.

He had to accept the Covenant, and interpret to others its laws and instructions; and he had to plan for a military campaign against Canaan, two hundred miles to the north. And, for a while, he had to face this daunting prospect of leading the Israelites — alone; until he was able to persuade Yahweh not to abandon him, after the affair of the 'Golden Calf' [EX 32].

[EX 33:5 TH VB] The Lord said to Moses, 'Say to the Israelite people, "You are a stiff-necked people. If I were to go in your midst for one moment, I would destroy you ...!"'

Here, we can detect the primary personality characteristic of Yahweh — impatience, and unreasoning anger.

The strain on one, inexperienced man must have been intolerable but for the intermittent support which he received from Yahweh in moments of cordiality, and the undoubted reverence and devotion which he felt for his leader. We would have expected that an ordinary man, faced with working for an implacable — and often dangerous — seemingly 'supernatural' Being, and forced through fear to undertake an almost impossible task of leadership and organization, would have crumpled into a psychopathic jelly. Obviously Moses was no ordinary man, and it speaks much for his fibre, and for the close relationship which gradually developed between him and Yahweh, that he could be sustained through this harrowing experience that was to last for decades.

Something of this relationship is shown in Moses's touching appeal to be allowed to see Yahweh's 'Presence'. Up to this time, although he had been continually in close proximity to Yahweh, he had yet to see his face — despite the following comment:

[EX 33:10-11 TH VB] When all the people saw the pillar of cloud poised at the entrance to the Tent, all the people would rise and bow low, each at the entrance of his tent. The Lord would speak to Moses face to face, as one man speaks to another.

It seems that Yahweh kept his face covered when conversing with Moses, even in the privacy of his Tent.

Moses pleaded with Yahweh that, if he had really found favour, he should be allowed to know more about Yahweh and his ways.

He obtained a promise that Yahweh, despite his temporary rejection of the Israelites, would take the lead in the journeys ahead. So that, he argued, all might know that Moses and the Israelites were Yahweh's people, distinguished from all other peoples on Earth. Yahweh, then made this promise:

[EX 33:22-23 TH VB] And the Lord said to Moses, 'I will also do this thing that you have asked; for you have truly gained my favour and I have singled you out by name.'

A great burst of emotion came from Moses after this accolade and he cried out: 'Oh! Let me behold your Presence'. But Yahweh was cautious and replied: 'I will be gracious to whom I will be gracious, and show compassion to whom I will show compassion, but you cannot see my face; for men may not see me and live'. This reply may have been misunderstood. From it, has grown the assumption that if a man were to look upon the face of Yahweh he would be immediately killed by some force emanating from the Countenance. But the reply does not, necessarily, imply this — it states '*may* not see me and live'. Yahweh might not have wished for his face to be seen by ordinary men, and anyone who did so, even inadvertently, might have been liable to be killed. Yahweh had no hesitation in such matters, as we shall learn.

Yahweh's reply to Moses continues somewhat enigmatically.

[EX 33:21-23 TH VB] ... 'See there is a place near me. Station yourself on the rock and, as my Presence passes by, I will put you in a cleft of the rock and shield you with my hand, until I have passed by. Then I will take my hand away and you will see my back; but my face must not be seen.'

The term 'Presence', here, we believe, is similar to the Persian *tashriff*, a polite term indicating the essence of a person, and used in preference to the bald pronoun 'you'.

Despite our disclaimer, it is still possible to argue that these quotations imply that the faces of the Shining Ones had some property which, in close proximity, was dangerous to men. Enoch's comment when he stood before the Most High may be relevant to this teasing problem: 'None of the attendants could bear to look upon him because of his brilliance — no flesh could stand it.'

On the other hand, when Enoch first arrived at the Great House his face was anointed with a luminous oil which made him look like all the rest. We have suggested that this might have been a cosmetic palliative to help him overcome his fear. And so it may have been, but it should also be considered whether it could have

been a 'barrier' oil designed to protect him from the effects of too close a proximity to the Shining Ones.

It may be pertinent to quote, here, a passage which appears to describe the effects of such close proximity:

[EX 34:29-33 TH VB] So Moses came down from Mount Sinai ... Moses was not aware that the skin of his face was radiant since he had spoken with Him. Aaron and all the Israelites saw that the skin of Moses was radiant; and they shrank from coming near him ... And when Moses had finished speaking with them, he put a veil over his face.

Again, it is possible that Moses had been given the same cosmetic treatment, on the mountain top, as Enoch had in the Great House. This would imply that Moses had been in danger from some kind of radiation; but it is most unlikely that these were ultra-violet rays, as Moses would have been far too weather-beaten, from his shepherd days in the desert, to have been affected by the Sun.

Yahweh was a Shamash; and Shamashes were widely worshipped as Sun Gods. It is possible, therefore, that this facial illumination was more strongly developed in him than in the other Shining Ones; and he might have worn a mask when Moses was in his presence. If such a mask were in the form of an animal head, it would explain the many mythological references to 'gods' with animal heads. However, there are two other possibilities for Yahweh's reluctance to reveal himself, that must be mentioned as possible alternatives:

- (a) that Yahweh kept his face covered, in the close proximity of men, as a protection against human-carried bacilli, or
- (b) that Yahweh's face was so different from a human face that the revealing of it would cause alarm, or distress.

For the present, the problem will have to be left unresolved; but further consideration will have to be given to this important factor when conclusions are discussed at the end of the chapter.

The Desert Tent: the Dwelling of Yahweh

The Tent which Moses was ordered to have constructed to Yahweh's specifications became known as the Tent of Meeting; and the series of encounters there, both with Moses and other Israelites, give a further insight into the character of Yahweh. But before these are recounted, something must be said of the very unusual design and construction of this portable dwelling.

We have recorded that Yahweh was frequently inside the aerial craft; it appears to have provided him with seclusion, shelter and

mobility. Nevertheless, for the initial stay at Horeb, and for the duration of the lengthy wandering in the Wilderness, Yahweh requested a very large and impressive Tent in which to live. This provokes the thought that the aerial craft, for all its potential comfort, was too small and restrictive for Yahweh's liking, or perhaps it harboured others of his fraternity in cramped and unprivate quarters. Or it may have been of ample dimensions, but not to Yahweh's liking for lengthy periods because he wished to stretch his long legs on solid ground. Whatever the reason, the expressed desire for a ground-based dwelling is the most telling factor in the argument in favour of the physical nature of Yahweh — that his craft was not suitable for a lengthy sojourn in the Wilderness.

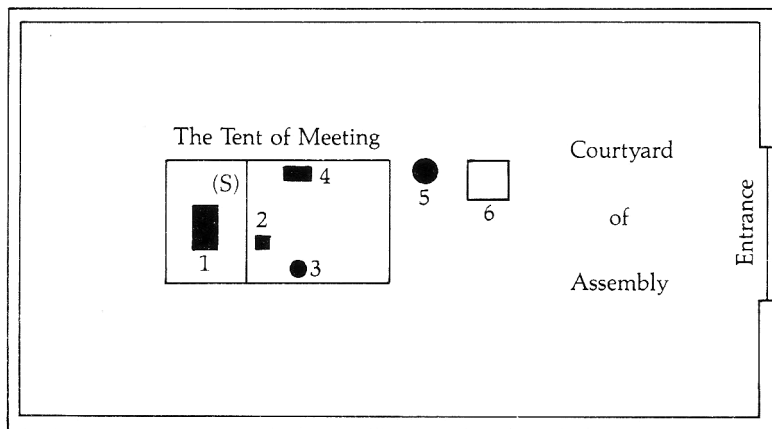
In our own environment, much can be surmised of a man, or a family, from the house in which they live. Their level of prosperity, their tastes and interests, and even their statures, can be assessed from its appearance and dimensions, and the nature and positions of its furnishings. For example, a high-chair would indicate the presence of a young child; and a wall shaving-mirror, by its position, will often indicate the height of the man who uses it; the contents of a dressing-table may well describe the lady of the house. The writer of the Book of Numbers was well aware of this correlation when he indicated the size of the giant Og, King of Bashan, by giving the dimensions of his bed.

The Tent, and its furnishings, were precisely determined in size by cubits, but this measure was subject to variations. The graduated rules engraved on two statues of Gudea, a Prince in Sumer some eight hundred years earlier, show a cubit of 0.495m. In Egypt, the royal cubit measured 0.525m and was used in the design of the Great Pyramid, the foundation platform of the megalithic structure at Ba'albek, and also in the Ziggurat of Tchoga Zambil which was built within a century of the Tent. In assessing the size of the Tent, we have used this standard of measurement, rounding it up to 0.53m.

The dwelling of Yahweh was constructed of wooden frames which were fitted together to make a rectangular structure 30 cubits (15.9m) long and 12 cubits (6.4m) wide. It was open at its eastern end though screened by a heavy curtain, and was covered with bands of finely-woven material, sewn together to make two large pieces which were fastened together with metal hooks and eyes.

The height of the walls was 10 cubits (5.3m). Goat-skins were stretched 'like a tent over the dwelling', and were draped over its sides. The whole construction was covered with the skins of rams,

died red, and then by very light hides. A veil of fine, twined linen was drawn across the innermost 10 cubits (5.3m) to form a completely private sanctuary. Around the Tent was an open courtyard, 100 cubits (53.0m) by 50 cubits (26.5m), outlined by linen curtains on a framework of bronze posts and silver rods, the whole being 5 cubits (2.65m) high — enough to prevent the tallest man from looking over it.



- 1: The Ark
- 2: Incense 'Altar'
- 3: Lampstand
- 4: 'Dining' Table
- 5: Laver
- 6: Range or 'Altar'

Figure 4. Plan of the Tent of Meeting.

The private sanctuary was a sizeable inner room, 6.4m by 5.3m. As far as we know, it contained only the Ark of the Covenant and the 'throne' above it. The Ark was a chest of acacia wood, 1.32m long, 0.80m wide and 0.80m high, overlaid inside and out with pure gold. In modern terms it was a very large chest, about the size of a large writing desk. It had rings on its sides through which two wooden poles were permanently in position; they were never withdrawn. It was obviously very heavy, requiring four men to carry it; and the reason for the permanently emplaced shafts could have been because it was so precious that it had to be immediately removable in the event of fire or attack; or, alternatively, that the Ark itself was a dangerous piece of equipment which had always to be handled from a distance. There is some evidence for preferring the latter alternative as is shown in the following passage.

[2 SAM 6:6-7 JB VB] When they were come to the threshing floor of Nacon, Uzzah stretched out his hand to the Ark of God and steadied it, as the oxen were making it tilt. Then the anger of Yahweh blazed out against Uzzah, and for this crime God struck him down on the spot, and he died beside the Ark of God.

This was an interpretation of Uzzah's death by the narrator, of course; there was no indication that Yahweh was in the vicinity, and the rational explanation, if Uzzah did not die from some natural cause such as a sudden heart attack, would be that the Ark, itself, produced the destructive force. We have to be very careful of accepting interpretations of this kind; Yahweh was blamed for many events with which he was most unlikely to have been connected. The wrath of Yahweh was frequently invoked as a convenient explanation of natural happenings. But the frequency, itself, is sufficient evidence that Yahweh was a very wrathful and quick-tempered individual.

However, the passage implies that, when carried, the Ark could not be touched without danger to life; and it may be relevant that the Ark went into battle at the head of the army.

To return to the Tent; the outer room, which was referred to specifically as the Tent of Meeting, was a large room by any standard, and quite remarkable for a structure that had to be carried everywhere by bullock-cart. It was 10.6m long, by 6.4m wide, with an exceptional height to the top of the vertical wall of 5.3m. With the pitch of the roof, it must have been at least 7m high — which is three times the height of a modern domestic room.

In this outer room, were placed three items of furniture of special interest. First, there was a table on which fresh bread was permanently placed (bread might have been a general term for victuals); this table was 1.06m long, 0.53m wide and 0.80m high. It was plated with pure gold, and decorated all around with a gold moulding. It had four legs, with rings at each corner for carrying-poles, but these were not described as being permanently in place. On the table were placed dishes, cups and jars of pure gold; and spoons are also mentioned. Clearly, this was a table at which eating was intended.

Secondly, there was a lampstand of pure gold weighing a talent, or about 35kg! It must have been a piece of extraordinary beauty; it had seven lamps so mounted that the light was thrown forward, and only the purest oil of beaten olives was used in its almond blossom-shaped cups. Aaron was instructed to tend the lights regularly, and to ensure that they burned from evening to morning.

The third piece of furniture was a so-called 'altar' for the burning

of incense. This was 0.53m square and 1.06m high, and was placed in front of the curtain separating off the inner room. Aaron had to burn aromatic incense, there, twice a day; in the evening and the morning when he tended the lamps.

Outside the Dwelling, stood a large laver — a washbasin.

[EX 30:17-21 TH VB] The Lord spoke to Moses, saying: 'Make a laver of copper and a stand of copper for it, for washing; and place it between the Tent of Meeting and the altar. Put water in it, and let Aaron and his sons wash their hands and feet in water drawn from it. When they enter the Tent of Meeting they shall wash with water that they may not die; or when they approach to serve, to turn into smoke an offering by fire to the Lord, they shall wash their hands and feet, that they may not die ...'

These were harsh words from an implacable Being; and they were not idle words — Yahweh meant just what he said.

Beyond the laver, in the courtyard, was the main 'altar', variously described as the 'altar of burnt-offering' or 'altar of holocausts'. Again, this object was made of acacia wood, 2.65m square and 1.59m high, and overlaid with bronze. It had four 'horns', one at each corner, possibly for lifting the top, and a grating of bronze network half-way up which probably held the fire. It had pans for the ashes, shovels, sprinkling basins, hooks and fire-pans. The 'altar' seems very tall, but we are told that Aaron stepped down from it after making an 'offering'. The height was to allow room for the ashes to drop into the ash-pan, underneath — the servants would have stood on a raised platform to perform their functions.

This great Tent, with its accoutrements, was to become the model for temples and shrines throughout the Semitic world, culminating in the Temple of Solomon in Jerusalem or, perhaps, the Temple of Jupiter Heliopolitanus at Bā'albek. These later temples were places where the memory of Yahweh was kept alive by repeating as ritual the practical, everyday operations which had to be performed by Yahweh's servants at the desert Tent and, later still, were absorbed into religious worship after the original meanings of the various activities had been totally forgotten.

But whatever distortions crept into later practices we have to bear clearly in mind that, at the time of the Wandering, the Tent was a nomadic, desert dwelling, albeit of great size and richness, appointed for the comfort of a very exacting Being. There can be no alternative to this conclusion unless we decide that the account was complete fantasy, with the richness of the Temple of Solomon projected back in time, and superimposed on the Israelites desert

mode of living. But we cannot accept this alternative because the whole concept of the Tent, and its furnishings, and its regulated practices, is natural to, and compatible with, a nomadic desert existence; and equally unnatural to, and incompatible with, urban living in Jerusalem. Of course, the richness and size of the Tent may have become exaggerated with time; but even this we are reluctant to concede because the overall structure is in keeping with the 'larger than life' characteristics of Yahweh — and with what we have seen recorded of the life-styles of the senior Shining Ones at Kharsag, and at Ba'albek.

There is no evidence in the Old Testament that the Israelites, at the time of the Wandering, worshipped Yahweh. They certainly revered, respected and greatly feared him — they fell on their faces before him, but so did subjects before many a lesser king.

Stripped of the later, religious aura with which it became cocooned, the Tent may be seen as a functional dwelling with the following functional parts:

(i) it was a large, airy, desert tent, insulated against the summer heat and the winter cold, and against the seasonal dust-storms and occasional rains. As a comparison, it was only a little larger than the marquee-type tents used by the Qashqai Khans, in Southern Persia, at the time of their tribal eminence less than a hundred years ago;

(ii) it had an inner, private room in which the furniture seems rather sparse. But should we assume that the chronicler has mentioned every piece of furniture, or only picked out those pieces which were of particular significance to the Israelites? Or did the redactors weed out functional items, such as a bed, which would not fit easily into a religious environment? It may be argued that if Og's bed were mentioned, why not Yahweh's? but that is not sensible — Og's bed was a measurement of his size; no one wished to emphasize Yahweh's size — everyone knew that he was enormous, and later redactors were at pains to stress his spiritual rather than his physical characteristics;

(iii) the outer room — the Tent of Meeting — was used for discussions with Moses and others, as well as for eating. Set against its usage as a nomadic tent, the whole structure was formidable requiring a large number of men, and many bullock carts to move it from site to site. But there was no shortage of man-power, and specific families were deputed to specific tasks.

Perhaps the most remarkable feature of the Tent was the height

of its walls — 5.3m. These are shown to scale in *Figure 5* against the height of an average man (1.75m) and an impossibly tall man (4.0m); two elevations are illustrated because it is not known whether a pitched, or a sloping roof was used. The former is the more likely but, in either case, the dimensions of tent, figures and table are all compatible;

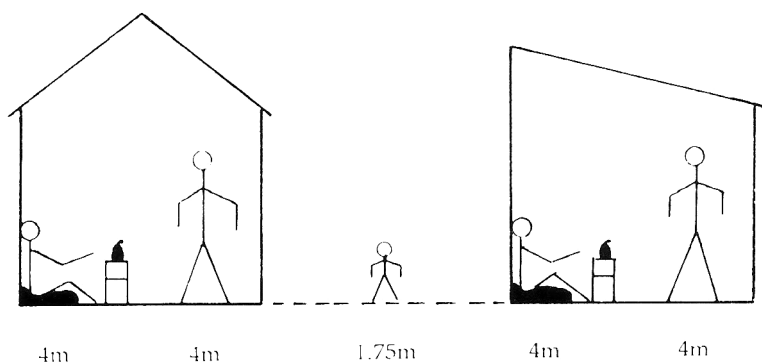


Figure 5. Diagram to illustrate the relative sizes of a 4m tall man and a 1.75m tall man scaled against the Tent and its Table.

(iv) we have no idea of the size of the lampstand, but the precise instructions concerning the manner in which the light should be thrown forward, probably by polished reflectors, indicates that Yahweh wished to read, or work, by its light; and seven oil-fed sources would have provided a very adequate, localized illumination;

(v) the laver was so placed that servants about to enter the Tent could be observed carrying out their ablutions. Yahweh well knew that if the laver had been out of sight, it would very rarely have been used;

(vi) the tables in the Tent was set with utensils for eating and drinking, and with fresh food, but we have made no reference to cooking facilities. These were obviously available at the so-called 'altar' which was suitable for grilling and frying meat, boiling water and, with an oven inserted, also suitable for baking bread.

Moreover, like the laver, it was under Yahweh's eye, and he would have been able to supervise the culinary operations. As we shall recount later, he was very particular about the cooking.

We have already made it clear that we consider Yahweh to have been a solid physical Being with appetites that required attention like any human; and such a view is consistent with the accounts of the life-styles of the Anannage/Angels. We do not believe that it would be rational to ignore the evidence that points to the Tent being a functional desert dwelling for a Being requiring food and drink, a place in which to work and confer, and a private sanctuary in which to rest. Nor do we wish to avoid the deduction that Yahweh was a Being of exceptional size by human standards. If the Ark were used for sitting upon; and if the Table were used from cushion level, in desert style; then considering the great height of the Tent walls, Yahweh should have been at least 2.4m (8 feet) tall and, possibly, as much as 4m (13 feet). A height within this range, but nearer the higher figure, would be completely compatible with the Tent and its furnishings.

Yahweh may have been tall among his kind — leaders often are; and if we recall Enoch's comments on two who were not leaders, we have some imprecise confirmation of height.

... [I awoke] to find, in my room, two very tall men different from any that I have seen in the Lowlands.

In logic, we believe that we now have to accept this Tent as a functional Dwelling with all that implies in terms of Yahweh's stature and Presence; and, in continuing the narrative, to examine other occurrences for consistency.

The Servants of Yahweh

Having constructed the Tent, closely following the plan given to him on Mount Sinai, Moses proceeded to carry out his Master's concise instructions concerning those who were to minister to Yahweh's personal needs. The tribe of Levi, to which both Moses and Aaron belonged, was chosen to provide personal servants to Yahweh and, in exchange, were given such privileges as exemption from military duties. Of the Levites, only Aaron and his four sons — Nadab, Abihu, Eleazar and Ithamar — were allowed to 'serve' him, as the narrative describes their function; but we deliberately exclude the following words — 'as priests' — because we do not believe that the word 'priest' meant the same in the desert, three thousand years ago, as it does today.

As the chief of Yahweh's household, Aaron was instructed to

wear garments of considerable richness — and probably some discomfort; they included a robe and sash, a fringed tunic, a breastpiece, an ephod and a headdress. The ephod was a wide band of material woven out of golden and linen threads, and variously coloured wools; it had two shoulder straps affixed to its two ends.

The breastpiece, or hoshen, was woven from the same material as the ephod, and was shaped like a small (hand's-span width) square bag, very much ornamented with precious and semi-precious stones, each bearing the name of one of the tribes of Israel.

[EX 28:29-30 TH VB] Aaron shall carry the names of the sons of Israel on the breastpiece of decision over his heart, when he enters the sanctuary, for remembrance before the Lord at all times.

Inside the breastpiece of decision you shall place the Urim and Thummim, so that they are over Aaron's heart when he comes before the Lord. Thus Aaron shall carry the instrument of decision for the Israelites over his heart before the Lord at all times.

This is an odd comment as we cannot imagine that Yahweh would need to be reminded of the tribes, however outlandish their names may have been to him. But, possibly, on some occasion Aaron was so nervous in the presence of Yahweh that he could not remember the name of one of his own tribes; it happens to the most alert of us! If so, there may be a hint of sarcasm in Yahweh's insistence that Aaron carried the names, permanently, on his chest.

Within the breastpiece were placed those enigmatic, but essential items — the Urim and Thummim. Of these objects we shall have more to say shortly. The robe was to be of woven material, dyed violet-purple. Its lower hem was to be decorated with 'pomegranates of blue, purple, and crimson yarns, all around the hem, with bells of gold between them round about: a golden bell and a pomegranate, all around the hem of the robe.'

Aaron was told to wear it in his work — 'so that the sound of it is heard when he comes into the sanctuary before the Lord and when he goes out — that he may not die!'

This is a very revealing passage in conjunction with what has been written before. After several warnings of the danger to man of close proximity to Yahweh, Aaron is told always to give notice of his approach by the tinkling of the bells on the hem of his robe — 'that he may not die'. The most probable corollary would seem to be that Yahweh, when he heard the approach of the bells, had time either to retire into the private room, or to put on his mask, and so protect Aaron from coming upon him unexpectedly. But we still have no real evidence of what this danger really was.

For Aaron's sons, who were to officiate outside the Tent of

Meeting and not, normally, to enter it, Moses was instructed to have made tunics of fine linen with sashes or girdles, and linen breeches from the hips to thighs. They were also to wear a head-dress, or turban. Even today, eastern servants from Turkey through Iran to Arabia, India and the Far East, wear this dress, or something very similar.

Aaron and his sons were carefully schooled in the preparation of what has been translated, universally, as the 'burnt offering' — but which, in the context of our interpretation of the narrative, is better rendered as 'cooked serving' or simply as 'cooked food'. They were trained, meticulously, for seven days and then given a careful rehearsal of all the processes from the initial killing of the meat, through cooking, to the serving of the dish. There was continual insistence, by Yahweh, on

- (i) hygiene, through the personal cleanliness of the servants, and of the tables and utensils;
- (ii) the freedom from blemish (or disease) of the animals used for food; and
- (iii) the thorough cooking of the food. In the 'holocaust', a trial portion of meat was first burned to a cinder by the cook to ensure, initially under Yahweh's personal supervision, that the cooking surface was sufficiently hot.

Diseases, and particularly the unpleasant tapeworm, were not easily treated in the desert. The reader will recall, perhaps, Ninlil's repeated injunction in the far more civilized conditions of Kharsag:

In Eden, thy cooked food
must be better cooked.
In Eden, thy cleaned food
must be much cleaner.
Father, eating meat is the great enemy —
thy food at the House of Enlil.

The Shining Ones had learnt a lesson in Eden, and the passing of seven millenia had not changed the basic precautions. We have no doubt, either, that Yahweh's drinking water was boiled before being cooled in earthen pots. To the author who has spent many periods in tented camps in the Middle East, these precautions, and the style of life, are so natural that they are completely credible.

Further, it is clear to us that, when the term 'ritual' is replaced by 'procedure', and 'worship' by 'service' (of the secular kind), the narratives of the Tent and its furnishing, of the so-called 'altar' and

its so-called 'sacrifices' — and all the other activities — are perfectly consistent with the daily requirements of a large-statured, scholarly, hygiene-conscious, fastidious and regal Being needing rest and shelter and what to us would be very substantial quantities of food.

We are well aware that many, and particularly those of the Jewish faith, will find it difficult to accept this mundane interpretation of activities which have become ritualized into matters of sacred, religious significance. Many, indeed, will find it impossible to accept that Yahweh was a physical Being of flesh and blood, similar to — and yet different from — ourselves. To these worthy people, whose susceptibilities we greatly respect, we should like to put two questions, after one statement of fact.

Because the 'Last Supper' of Jesus has been ritualized in his memory, throughout Christendom for two millenia, into the Service of Holy Communion, churchmen do not deny that he, in physical form, ate bread and drank wine in an Upper Room.

Why, then, should it not be equally rational that Yahweh was a physical Being, requiring food and drink?

Jesus was only seen the once in his 'transfiguration glory'; if Yahweh wore his more often to impress his 'stiff-necked people', why should that make him any less materially flesh and blood than Jesus was?

There is one other aspect of the Tent and its servants that requires careful consideration. This is the question of the nature of the Urim and Thummim, those 'instruments of decision' which were carried in the breastpiece on Aaron's ephod. Their epithets suggest that they were objects associated with the obtaining of decisions from Yahweh. Indeed, much later, the names were used in the casting of sacred lots and, to this extent, they became a form of oracle. But this was a hundred and thirty years after the Wandering was over, and the original objects had, presumably, been returned to Yahweh. Moreover, the later use of the terms throws light on their original purpose.

The passage, which follows, records an occasion when Saul enquired of Yahweh whether he and Jonathan, or alternatively the people, had been at fault when Yahweh had not replied to his question — 'Shall I go down and pursue the Philistines?'

[1 SAM 14:41-42 JB VB] Then Saul said, 'Yahweh, God of Israel, why did you not answer your servant today? If the fault lies on me, or my son Jonathan, O Yahweh, God of Israel, give U'rim: if the fault lies on your people Israel, give Thum'min.' Jonathan and Saul were indicated

and the people went free. Saul said, 'Cast the lot between me and my son, Jonathan'; and Jonathan was indicated.

By the time of Saul, the terms Urim and Thummim had become so debased that they were used for the casting of lots; they were pressed into use as an oracle in the absence of Yahweh, and our tossing of 'heads' or 'tails' is possibly a relic of this ancient practice.

The important point, here, is that the later Hebrew priests used Urim and Thummim as a symbolic method of communicating with Yahweh, even as dried yarrow stalks, in combination with the I Ching, have been used by the Chinese. At the time of Saul, they may have been small sticks, pebbles or dice (all of these have been suggested) with 'yes' and 'no' connotations, which were picked out, at random, from the pocket of the ephod.

The practice may have been a tribal memory of a more technical method used by Aaron for communication with Yahweh, the instruments of which were no longer available. Following this argument, the use in the desert should have been for direct communication with Yahweh, there being no necessity to cast lots to obtain his decision. Such a communication could have been in two forms; one, to enable Yahweh to summon Aaron to the Tent from the farther reaches of the Camp and, two, a system by which Aaron could communicate with the aerial craft during Yahweh's periods of absence.

As there is no satisfactory interpretation of Urim and Thummim to be had from Hebrew etymology, there is a case for referring back to the Sumerian syllabic equivalents. A tentative analysis is as follows:

HEBREW: Urim or U'rim

SUMERIAN: *u* = 'height'; *rim* = 'reduce' or 'shorten'.

HEBREW: Thummim or Thum'min

SUMERIAN: *tum* = 'bring'; *min* = 'Shamash' or '20'.

The Anannage hierarchy were ranked by numbers (tens), and 20 was Shamash's number.

From this analysis, it may be suggested that, in Sumerian, *u-rim* could have meant 'height-reducer' or 'distance-shortener'; similarly, *tum-min* could have meant 'Shamash(or Yahweh)-bringer'.

What weight can be put on this analysis is uncertain; all that can be stated is that it should be borne in mind, as an unsubstantiated speculation, that the Urim and Thummim may have been small, technical devices for effecting communication,

at a distance, between Aaron and Yahweh. And very useful they would have been. If the Sumerian interpretation should be correct, we could consider the Thummim as a distant alarm call.

Despite the speculative nature of the evidence, we find that we cannot meet our local, volunteer firemen about their every-day jobs, with their small, 'bleeper' radios stuck into their breast pockets, without recalling the problem of the Urim and the Thummim.

The comparison appears to be so complete. The firemen with large breast-pockets in their overalls — and Aaron in his ephod with the bag of the breastpiece on his chest. Each with a device three thousand years apart.

The Unsolicited Fire

The traumas that must have occurred before the Tent of Yahweh was finished to his satisfaction are not recorded. The sojourn around the foot of Mount Sinai had been full of incident for the Israelites, but the ceremony that was held to make the entry of Yahweh into the completed dwelling, followed by the investiture of Aaron and his sons into the high offices of personal servants to the Almighty Leader, was a climax not to be forgotten.

[NUM 9:15-22 TH VB] On the day that the Tabernacle [Tent] was set up, the cloud [aerial craft] covered the Tabernacle, the Tent of the Pact; and in the evening it rested over the Tabernacle in the likeness of fire until morning. It was always so: the cloud covered it, appearing as fire by night. And whenever the cloud lifted from the Tent, the Israelites would set out accordingly; and at the spot where the cloud settled, there the Israelites would make camp ... Day or night, whenever the cloud lifted, they would break camp. Whether it was two days or a month or a year — however long the cloud lingered over the Tabernacle, the Israelites remained encamped and did not set out; only when it lifted did they break camp. On a sign from the Lord they made camp and on a sign from the Lord they broke camp; they observed the Lord's mandate at the Lord's bidding through Moses.

Once again, the hovering of the aerial craft over the Dwelling of Yahweh is highly reminiscent of the *Eye of Horus* hovering in protection over the throne of the Egyptian Pharaoh.

The reader may feel that the narrator was being somewhat overzealous in his reiterations of the functions of the 'cloud'. This may be so, but we believe that he was trying to emphasize a point, before leading up to the ceremonies that were to mark the inauguration of the Tent. We feel that he had an urge to be more specific about the 'cloud', but was anxious about his credibility. And, of course, in any age but our own he would have had cause for concern.

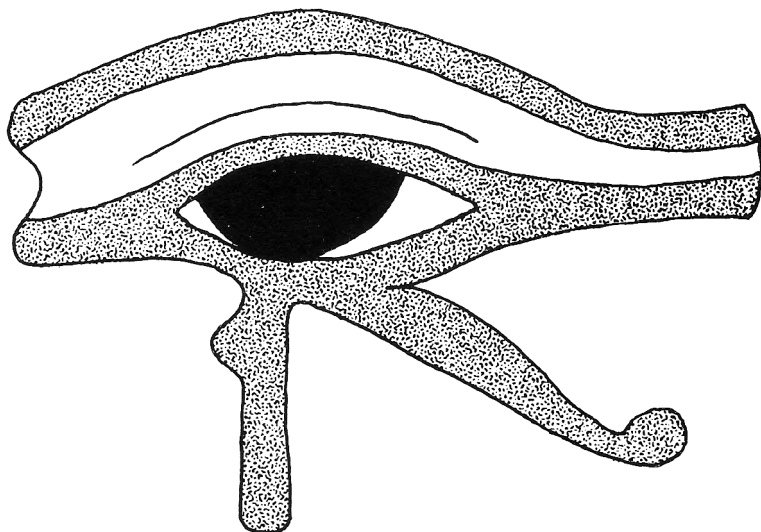


Figure 6. The Eye of Horus.

He was trying to say: 'Listen — this cloud was extraordinary. It must have been solid because Yahweh travelled in it; but it was as light as a feather and just hovered over the Tent, sometimes for months at a time. I do not know what it was — but it was miraculous, and you should take careful note of it!'

We are not only told of the hovering over the Tent on that celebratory day of erection, but also that the 'Presence of Yahweh' filled the Tent, and Moses was unable to enter it. By then, the servants had completed seven days of rehearsals and had been thoroughly trained in their domestic duties; and the Community of Israelites had been instructed to assemble in the Courtyard, in front of the Tent of Meeting. There, Moses had informed them, Yahweh would appear that day.

This was a much closer approach of the people to Yahweh than had been permitted on Mount Sinai. This time, the front ranks would be within a few yards of the door of the Tent. We wonder how many pressed for these privileged positions; apart from the Elders, who had already had the experience, we doubt that many 'queued for a place in the front row of the stalls'.

We visualize the high canvas wall of the east entrance to the courtyard being rolled back to reveal the entrance to the Tent of

Meeting. As the hour approached, Elders would have thronged the Courtyard of Assembly; and the mass of the ordinary people would have been in crowded ranks behind. Meat and bread were being prepared on the cooking-range ('altar') in front of the Tent, and Aaron and his four sons, doubtless self-conscious in their new garments, hurried through the final preparations.

At last, Aaron raised his hand to still the mounting excitement, and he and Moses went into the Tent of Meeting, in which Yahweh was. The tension in the Assembly must surely have been electrifying: at last they were to see, at close quarters, this Yahweh who seemed part Prince, part Warrior, part Magician, and completely awesome Being — who travelled in a 'cloud', trumpeted from the mountain top, and laid down laws of a most exacting kind. And who promised so much prosperity in a barren land!

This Presence was shortly to appear in the doorway. What would they see? Had Moses, and their leaders, been able to convey any sense of the majesty and power of this Being? In the event, the reality must have been more than the expectation: certainly, the staging was superb.

Moses and Aaron came out first, stepped aside and held up their hands for silence. Yahweh appeared in the doorway.

[LEV 9:23-24 TH VB] ... and the Presence of the Lord appeared to all the people. Fire came forth from before the Lord and consumed the burnt offering and the fat parts on the altar. And all the people saw, and shouted, and fell on their faces.

This was a highly dramatic introduction to their Lord, who was not above using his technical superiority to hold the attentions of his subjects — or, perhaps, to cow them.

Although not described as such, there now appears to have been an interval in the drama. It was a memorable occasion, to be told and re-told in the tents for many generations, and there may have been feasting and drinking with all, including Aaron's sons, joining in the celebrations. And Yahweh must have been looking on, perhaps seated in the doorway to his Tent.

[LEV 10:1-2 TH VB] Now Aaron's sons, Nadab and Abihu, each took his firepan, put fire in it, and laid incense on it; and they offered before the Lord alien fire, which he had not enjoined upon them. And fire came forth from the Lord and consumed them; thus they died at the instance of the Lord.

Up till then, there had been threatenings of death, but these were the first recorded *murders* committed by Yahweh; there were to be many more. But we must be sure that we are justified in

pronouncing — *murder*; we must ask ourselves whether there could be any justification for the act.

All the main translations give the same account — so there is no error, that we can see, in the translations. Fire came forth from the Lord, and consumed them; and the chronicler assumed that it was a deliberate act. Had the sons of Aaron endangered Yahweh in some way? Or was the killing an act of uncontrolled anger such as Yahweh had warned Moses might happen? — ‘if I were to go in your midst for one moment, I would destroy you!’ Alternatively, was it a calculated act of execution carried out on two servants who had, unwittingly, stepped out of their place?

A decision is not difficult to reach. Either alternative, by our norms, was completely unjustified; and, in hindsight, after considering the other appalling actions which took place over the time-span of the Wandering, we are forced to pronounce ‘Murder’; but we might add — ‘while the balance of his Mind was disturbed’. Nadab and Abihu were trying to do honour to Yahweh by presenting him with the aroma of incense; perhaps the flies were thick about him and they sought to bring him some alleviation of the annoyance. But it was still — murder.

The archaic language makes it difficult to determine the motive behind the aggressive act; and any conclusion on this has to be laid aside until all the evidence has been tabled.

Meanwhile the party was over. Moses turned to Aaron and said:

[LEV 10:3 TH VB] This is what the Lord meant when he said: Through those near me I show myself holy, and assert my authority before the people’. And Aaron was silent.

The expression ‘holy’ is difficult to evaluate because of its religious gloss. It is derived from the Anglo-Saxon *halig*, cognate with the German *helige*; but from its use in the Enoch accounts, we believe that the original Indo-European root must have implied ‘height’. Consequently, we suggest that Yahweh really said: Through those near to me I show my superiority ...’

Yahweh had, in effect, declared to Moses that he did not intend to demonstrate his powers to the common people, but would rely on his ability to impress those close to him in order to maintain his authority over them all. In which case, this was unlikely to have been a premeditated act, but a flash of anger, or fear.

After a period of stunned silence, Moses gave orders for the bodies to be carried away, and then turned to the distraught Aaron and his two remaining sons. Speaking with authority, he said:

[LEV 10:6-7 TH VB] Do not dishevel your hair and do not rend your clothes,* lest you die [too] and [his] anger strike the whole community. But your kinsmen, all the house of Israel, shall bewail the burning that the Lord has wrought. You must not go outside the entrance to the Tent of Meeting, lest you die, for the Lord's anointing oil is upon you.

It is possible that Yahweh was upset, and angry, with the whole community for behaviour which he considered improper to the occasion, or in his presence. The evidence for this can be noted in his first words, after the incident, spoken directly to Aaron.

[LEV 10:9-11 TH VB] Drink no wine or ale, you or your sons with you, when you enter the Tent of Meeting, that you may not die — it is a law for all time throughout your generations — for you must distinguish between the sacred and the profane, and the unclean and the clean. And you must teach the Israelites all the laws which the Lord has imparted to you through Moses.

There is no sympathy, here; certainly no remorse or unbending — just an impacable determination to have his wishes obeyed.

After this distressing event, there is no further record of Yahweh's displeasure for a long time; but it could not be put off for ever. Yahweh's flares of anger have all the dangerous signs of a schizophrenic; but the die was cast, and there could be no turning back. Yahweh was in complete control.

The Long March

After a stay of eleven months in the vicinity of Mount Sinai, during which it is clear that much organization and military training had taken place, the Israelites set out for the Wilderness of Paran. The straggling, undisciplined groups of people had disappeared, and in their place was a precise, and well-rehearsed, military marching-order. When the aerial craft rose from above the Tent, they set out in an order of march that had been laid down by Yahweh.

At the head was the elder tribe of Judah, followed by Issachar and Zebulun, all in battle array. These three tribes were the vanguard whose task was to sweep aside any opposition from inimical tribesmen they might meet on the route. By the time that the vanguard had moved out, the Tent had been dismantled and carried to waiting bullock carts by the sons of Gershon and Mazari, two families entrusted with this specific duty. The middle section

*A traditional manner of expressing deep sorrow.

comprised the tribes of Reuben, Simeon and Gad; and these were followed by the sons of Kohath carrying the Sanctuary with the Ark. Behind these came the third section of Ephraim, Manasseh and Benjamin; and these were followed by the rearguard of Dan, Asher and Naphtali. The march was so organized that when the Ark arrived in the new camp, the Tent was ready to receive it.

The first journey out of Sinai was only of three days' duration, but it was not long before the Israelites were complaining. We are told that the people set up a lament which Yahweh heard, and at which he became greatly incensed. His anger blazed, and his 'fire' destroyed one end of the camp; we are not told how many died. Of course, it is quite possible that a fire, accidentally started, might give rise to a rumour that Yahweh was responsible; and yet we believe that the Israelite chroniclers were more accurate in their reporting than such an explanation would suggest.

At Kibroth-hattaavah, they began to wail, again.

[NUM 11:4-9 TH VB] The riffraff in their midst felt a gluttonous craving; and the Israelites, moreover, wept and said, 'If only we had meat to eat! We remember the fish that we used to eat free in Egypt, the cucumbers, the melons, the leeks, the onions and the garlic. Now our gullets are shrivelled. There is nothing at all! Nothing but this manna to look to!'

Now the manna was like coriander, and in colour it was like bdellium.* The people would go out and gather it, grind it between millstones or pound it in a mortar, boil it in a pot, and make it into cakes. It tasted like rich cream.† When the dew fell on the camp at night, the manna would fall upon it.‡

On this occasion, Moses stood up to Yahweh and he, himself, complained bitterly of the load that was being put on Israel, and on him; and of the way that he was being left to look after the people, alone.

[NUM 11:10-15 TH VB] Moses heard the people weeping, group after group, every person at the entrance to his tent. The Lord was very angry, and Moses was distressed. And Moses said to the Lord, 'Why have You dealt ill with your servant, and why have I not enjoyed your favour, that you laid the burden of this people upon me? Did I conceive all this people, did I bear them, that You should say to me, "Carry them

*An aromatic gum, or resin.

†prefers 'tasted like cakes made with oil'.

‡has 'the manna fell with it'.

in your bosom as a nurse carries an infant," to the land that You promised on oath to their fathers?

Where am I to get meat to give all this people, when they whine before me and say, "Give us meat to eat!" I cannot carry this people by myself, for it is too much for me. If you would deal thus with me, kill me rather, I beg You, and let me see no more of my wretchedness!

In this desperate outburst by Moses, there is much that is reminiscent of the outcry by the lordlings against Enlil because of the heavy work which they were undertaking in digging canals (Chapter 7). On that occasion their cry was sympathetically heard, though we suspect that their leaders may have disappeared into one of the penal camps in Eden — they may have been the withered Grigori seen by Enoch. Here, too, Yahweh listened sympathetically to Moses but his help to the Israelites was two-edged.

[NUM 11:16-20 TH VB] Then the Lord said to Moses, 'Gather for Me seventy of Israel's elders of whom you have experience as elders and officers of the people, and bring them to the Tent of Meeting and let them take their place with you. I will come down and speak with you there, and I will draw upon the spirit that is on you and put it on them; they shall share the burden of the people with you, and you shall not bear it alone. And say to the people: Be ready tomorrow and you shall eat meat, for you have kept whining before the Lord and saying, "If only we had meat to eat! Indeed, we were better off in Egypt!"'

The Lord will give you meat and you shall eat. You shall eat not one day, not two, not even five days or twenty, but a whole month, until it comes out of your nostrils and becomes loathsome to you. For you have rejected the Lord who is among you, by whining to Him and saying, "Oh, why did we ever leave Egypt!"'

There are two points to be considered here. First, Yahweh states to Moses that he will *come down* to the Tent of Meeting. This implies that he was up in the aerial craft when he heard Moses's *cri de coeur*, and that the conversation took place through the Urim or the Thummim. Secondly, Yahweh's reaction, or rather over-reaction, to the Israelites complaints appears to have been childish and petulant, a characteristic which one would have expected to be entirely alien to a Being of Yahweh's development and power!

The quails came back in unbelievable numbers. A wind started up and swept quail in from the sea and strewed them over the camp, and over an area of at least 20km (described as one day's march); in places they were said to be two cubits (one metre) deep. Was this a very great exaggeration? If at all, it was probably only a mild exaggeration. We have seen sand grouse, a much larger bird, packed tight on the ground as far as the eye could see on a plain in South

Iran, in an age when the tribes had guns and knew how to use them.

Of course, Moses had to express doubt that Yahweh could possibly feed all those people with meat for a month, and that probably spurred Yahweh on to achieve something exceptional.

[NUM 11:23 TH VB] And the Lord answered Moses, 'Is there a limit to the Lord's powers? You shall soon see whether what I have said happens to you or not!'

It is recorded that 'the meat was still between their teeth ... when the anger of the Lord blazed forth against the people, and the Lord struck the people with a severe plague'. Again, how many people died there is not known, but the place was named, thereafter, Kibroth-hattaavah meaning 'the graves of craving'. We can only hold Yahweh indirectly responsible for this plague; hoarding meat, under desert conditions, would be expected to take its toll in such a manner, and Yahweh would have been well aware of this; he had the Kharsag sickness as an example.

The Israelites set out for Hazeroth and were immediately in trouble again. This time it was Miriam and Aaron who had been saying uncomplimentary things about Zipporah, Moses's wife. Perhaps it was a common domestic problem — perhaps something deeper; but, in any event, it provided more evidence of Moses's relationship with Yahweh.

[NUM 12:1-16 TH VB] When they were in Hazeroth, Miriam and Aaron spoke against Moses because of the Cushite woman he had married: 'He married a Cushite woman!'

They said, 'Has the Lord spoken only through Moses? Has he not spoken through us as well?' The Lord heard it. Now Moses was a very humble man, more so than any other man on earth. Suddenly, the Lord called to Moses, Aaron and Miriam, 'Come out you three, to the Tent of Meeting!' The Lord came down in the pillar of cloud, stopped at the entrance of the Tent and called out, 'Aaron and Miriam!' The two came forward; and he said, 'Hear these my words: When the Lord speaks through one of you, I make myself known to him in a vision, I speak with him in a dream. Not so with my servant Moses; he is trusted throughout my household. With him I speak mouth to mouth, plainly and not in riddles, and he beholds the likeness of the Lord. How then did you not shrink from speaking against my servant Moses?' Still incensed with them, the Lord departed.

As the cloud withdrew from the Tent, there was Miriam stricken with snow-white scales. And Aaron said to Moses, 'Oh, my Lord, account not to us the sin which we have committed in our folly. Let her not be as one dead, who emerges from his mother's womb with half his flesh eaten away!' So Moses cried out to the Lord, saying, 'Oh God, pray heal her!'

But the Lord said to Moses, 'If her father spat in her face would she not bear her shame for seven days. Let her be shut out of camp for seven days, and then let her be readmitted.' So Miriam was shut out of camp for seven days; and the people did not march on until Miriam was readmitted. After that the people set out from Hazeroth and encamped in the Wilderness of Paran.

This is a strange tale and, in essence, a trivial one; but it has points which are worth pausing over for a moment:

(i) Miriam and Aaron criticized Moses, and Yahweh heard it and, peremptorily, ordered them to the Tent of Meeting. The narrative has the air of instant action. The culprits were talking outside the Tent, probably away in the camp, somewhere; Yahweh was up in the aerial craft, and yet he overheard their conversation and could communicate with them immediately.

Surely, the explanation should lie in the fact that it was Aaron who carried the Urim and Thummim. Is it so unlikely that it was through these instruments that communication occurred? Is it not less likely that it was some form of extra-sensory perception on the part of Yahweh? Perhaps, Aaron made an unfortunate mistake; three thousand years later, the President of the United States, in India, was to be the victim of a similar technical error — the microphone that, inadvertently, was left switched on. Or, perhaps, in Aaron's case, the microphone could not be switched off; perhaps he was permanently 'bugged' without being aware of it;

(ii) the account assumes that Miriam was turned into a leper, but it is also possible that this was a dermatological reaction to an extreme psychological shock. Miriam must have been terror-stricken at being suddenly ordered to face Yahweh after her indiscretions were overheard. In his reaction to Moses' prayer for her healing, Yahweh was almost casual; in effect, he said, 'It is no worse than if her father had severely rebuked her — put her out of the camp for a few days and she will be alright';

(iii) Yahweh came down 'in the cloud', not 'from the cloud'; and after the incident 'the cloud withdrew from the Tent'. The aerial craft, on this occasion at least, was not stationed immediately above the Tent, but at some height above it, or even at some distance from it. Yahweh's seeming absence may have been the excuse for the indiscretions.

As the Israelites moved on to the Wilderness of Paran, the long journey towards Canaan seemed to be drawing to a close. Yahweh instructed Moses to send a reconnaissance team of twelve ahead,

under the leadership of Caleb of Judah, to make a report on the land and the people whom they found there. They were told to go through the Negeb, and then to move up through the hill country.

[NUM 13:18-20 TH VB] ... and see what kind of country it is. Are the people who dwell in it strong or weak, few or many? Is the country in which they dwell good or bad? Are the towns they live in open or fortified? Is the soil rich or poor? Is it wooded or not? And take pains to bring back some of the fruit of the land.

In the event, the team only went as far as Hebron on the high ground overlooking the Jordan Valley, a little over half way up the Dead Sea on its western side. And then they returned and found the Israelites at Kadesh.

The team made their report to the whole community in Assembly; and not to Yahweh who would not have required the information, being quite capable of obtaining it by aerial survey. The country was, indeed, fertile and the team showed the produce which they had brought back in evidence of this; but the inhabitants were a formidable people, and the towns were large and fortified. Nevertheless, Caleb and Joshua were for marching in and conquering the land: 'We are well able to do it', said Caleb.

But the remainder of the reconnaissance team were strongly opposed to this action; they did not believe that the Israelites could succeed — the Canaanites were stronger than they were, and many of the people were of exceptional size.

Of course, this latter news brought out the now familiar wail from the community — 'Would that we had died in the land of Egypt.' And as the debate became heated, they cried: 'Let us appoint a leader who will take us back to Egypt.'

The argument became violent; Moses and Aaron threw themselves on the ground, face downwards; Joshua and Caleb tore their clothes; all four pleaded with the community. 'It is a good land, an excellent land', they told them, 'it is a land where milk and honey flow. If Yahweh is pleased with us, he will lead us and give it to us. And do not be afraid of the people; we shall gobble them up.' But Caleb and Joshua were in a minority, and the whole community started to talk of stoning them — a violently reacting democracy such as we are still familiar with today.

Yahweh appears to have withdrawn from the planning of this enterprise, presumably encouraging the Israelites to stand on their own feet, and testing their stomach for the tasks ahead. But then the inevitable happened, for Yahweh must have been listening-in; he arrived, suddenly, at the Tent of Meeting, in front of them all.

He was prepared to disown the whole community; to strike them with pestilence; and to start all over again with a new group based on Moses' own family, which he would make into a nation far more numerous than the existing one. This was the story of the Flood, all over again.

Obviously Yahweh had great determination and, later, we shall have to consider why he should be so determined; but he also had time. He was prepared to scrap six centuries of patient building, and start anew; and this must be a measure of the life-span of this Being.

As usual, Moses pleaded and was partially successful in subduing Yahweh's anger, with the result that Yahweh compromised. He abandoned his plan to conquer Canaan with the current generation of Israel — instead, they would return to the Wilderness, and wait for the younger generation to grow up better, and harder, men than their fathers. This was a credible, if surprising, decision; young men reared in desert conditions would be twice the men their father were — fathers who saw no point in fighting for something that they could peaceably achieve by returning to Egypt. The young generation, not having experienced the fleshpots of Egypt, would compare the milk and honey of Canaan with the deprivations of the desert.

Moses' argument with Yahweh had been extremely subtle: it was that, if Yahweh killed the whole of the Israelite community (and he seemed in no doubt that Yahweh could and, under certain circumstances, would do this) then the inhabitants of Canaan could not fail to learn of the deed, and would deduce that Yahweh had given up because he was powerless to achieve his objective; powerless to bring his people into a land that he had sworn on oath to give to them — and the Canaanites would be greatly encouraged. Whether this argument touched Yahweh's vanity we cannot tell, but he agreed to compromise — and then proceeded to make his usual disciplinary reprisal. The ten dissenters of the reconnaissance team were summarily executed in front of the people! How this was done is not clear.

The Jerusalem Bible states: 'these men ... were all struck dead before Yahweh'; but the Torah states that they died of plague, 'by the will of the Lord'.

The next day, the Israelites were ordered to turn back in the direction of the Sea of Suph*. But one section, ashamed and

*Possibly the Gulf of Aqaba.

conscious of Yahweh's extreme displeasure, set off instead, against the advice of Moses, on an incursion into the highlands. Without the help of Yahweh, they were badly defeated by the local Canaanites; and so the Israelites retired into the southern wilderness — for a generation.

What Yahweh appeared to be striving for was the acceptance by the Israelites that, with his power to assist them, they could not fail. The knowledge that he had these powers was not enough, apparently, to stiffen the people; they had to have the fortitude to hold on to whatever Yahweh won for them, and this was lacking. There is a very good parallel in modern warfare, in the tenet that tanks can win ground, but only resolutely consolidating infantry can hold it.

The story of the second wandering, apart from a few dramatic events, is very sparsely told in the Old Testament, and the space of a generation is covered in a few pages.

The Insubordination of Korah, Dathan and Abiram

The first drama of the second stage, occurred with what is known as the 'insubordination' of the Levite, Korah, and two others — Dathan and Abiram. In the narrative there may be a fusion of two events into one, the Priestly account being concerned with an inter-Levite quarrel between the Kohathites and the Aaronites, and the Yahwistic/Elohistic account being concerned with a political revolt by the Reubenites, Dathan and Abiram.

[NUM 16:1-3 TH VB] Now Korah, son of Izhar son of Kohath son of Levi, betook himself, along with Dathan and Abiram sons of Eliab, and On son of Peleth — descendants of Reuben — to rise up against Moses, together with two hundred and fifty Israelites, chieftains of the community, elected in the assembly, men of repute. They combined against Moses and Aaron and said to them, 'You have gone too far! For all the community are holy, all of them, and the Lord is in their midst. Why then do you raise yourselves above the Lord's congregation?'

Korah was told to appear before Yahweh, on the morrow, together with all his followers, each carrying his censer, filled with fire, and presumably sprinkled with incense. When they appeared in front of the Tent of Meeting, they were met by Moses and Aaron, also carrying censers. This was trial by judge, apparently without the benefit of evidence; nowhere are we informed of any submission on behalf of the defence.

Yahweh appeared in the doorway in the sight of the whole community — as usual, angry and implacable. Speaking to Moses, he said, 'Stand back from this community that I may annihilate them

in an instant!' Moses and Aaron fell on their faces and appealed to him not to destroy the whole community on account of the wrong-doing of one man, a plea that had been heard in Israel on more than one occasion in its long history. This time, Moses and Aaron were only partially successful in their pleading. In reply, Yahweh gave the instruction: 'Speak to the community and say, "Withdraw from the abodes of Korah, Dathan and Abiram."' It was left to Moses to explain to the community what was about to happen.

[NUM 16:26-35 TH VB] ... 'Move away from the tents of these wicked men and touch nothing that belongs to them, lest you be wiped out for all their sins.' So they withdrew from the abodes of Korah, Dathan and Abiram. Now Dathan and Abiram had come out and they stood at the entrance of their tents, with their wives, their children, and their little ones. And Moses said, 'By this you shall know that it was the Lord who sent me to do all these things; that they are not of my devising: if these men die as all men do, if their lot be the common fate of all mankind, it was not the Lord who sent me. But if the Lord brings about something unheard of, so that the ground opens its mouth wide and swallows them with all that belongs to them, and they go down alive to Sheol, you shall know that these men have spurned the Lord!'

Scarcely had he finished speaking all these words when the ground under them burst asunder, and the earth opened its mouth and swallowed them up with their households; all Korah's people and all their possessions. They went down alive into Sheol, with all that belonged to them; the earth closed over them and they vanished from the midst of the congregation. All Israel fled at their shrieks, for they said, 'The earth might swallow us!'

And a fire went forth from the Lord and consumed the two hundred and fifty men offering the incense.

What can we possibly make out of this incredible narrative? The killing of the two hundred and fifty men was a form of execution which is becoming commonplace in this account — brought about by flame spurting from Yahweh or, more likely, from some weapon which he held in his hand. This was not a bullet-laden gun, because he had used it to burn up the meat and fat on the range in a peaceable, but dramatic, demonstration of his powers; it was a weapon that generated intense, and localized, heat. Perhaps it was in the same category as the laser equipment which our own technology is now beginning to perfect.

But the swallowing up of the three men's families, with tents and belongings, appears to have been an event of an entirely different kind. Earthquakes in which local tension rifts cause linear openings in the ground several metres across are comparatively

common; and there have been cases where subsequent movement has closed a rift, again. But it would ask too much of coincidence for a local tremor to have selected just those people who had incurred Yahweh's displeasure — to have dropped them into the depths and to have closed up, again.

Of course, it would be less of a coincidence if a local earthquake had occurred which swallowed up a portion of the Israeli camp, including some of the insubordinates' families at, or near, the time when Yahweh destroyed the two hundred and fifty men with censers. History, or even a contemporary chronicler, might have connected the two events. Certainly, the area in which the Israelites were wandering was prone, geologically, to tension rifting of the type described. This may have been the explanation, but an alternative should be considered which would be practicable in terms of modern technology, given sufficient energy.

Yahweh appears to have been in possession of a weapon capable of exuding intense heat, possibly to the extent that localized vaporization occurred. It would follow that his aerial craft might have possessed an even more powerful weapon. If such had existed, and had been used selectively to obliterate the families, the path of the beam might have left a furrow on the ground which the stunned community might have convinced themselves, later, had been caused by the ground opening and closing.

But whichever cause we attribute to the deaths, we are beginning to be sickened by the carnage apparently needed to correct a 'stiff-necked people', who had had little or no say in formulating the Covenant that they were being forced to observe. Indeed, the complete lack of feeling for the suffering of the innocent — wives, elderly people and little children — argues a monstrous megalomania such as has only been attributed to a handful of human leaders in the world's history.

The next day, the entire community was in a turmoil, complaining that Moses and Aaron were responsible for these deaths. But as the people gathered with violence in mind, Moses and Aaron sought sanctuary at the Tent of Meeting. As they did so, the aerial craft descended and Yahweh appeared. Once again, Yahweh cried: 'Remove yourself from the community that I may annihilate them in an instant', and the people, wisely, threw themselves face downwards on the ground. Moses appeared to know exactly what would happen.

[NUM 17:11-14 TH VB] Then Moses said to Aaron. 'Take the firepan and put on it fire from the altar. Add incense and take it quickly to the community and make expiation for them. For wrath has gone forth

from the Lord: the plague has begun!' Aaron took it, as Moses had ordered, and ran into the midst of the congregation, where the plague had begun among the people. He put on the incense and made expiation for the people; he stood between the dead and the living until the plague was checked. Those who died in the plague came to fourteen thousand and seven hundred, aside from those who died on account of Korah.

This is an inexplicable passage — at least at its face value. Did Yahweh use a form of 'germ warfare' in an attempt to annihilate the whole of the Israelite nation, and was Aaron able to check the spread of the plague by the use of incense?

We must consider the possibility that the incense used in the desert was vitally different from that used in later rituals when it was compounded from a mixture of perfumes. Père de Vaux states that rabbinical writings contained a recipe for an elaborate mixture of sixteen ingredients. And it is recorded in Exodus:

[EX 30:34-35 TH VB] And the Lord said to Moses: Take the herbs stacte, onycha and galbanum — these herbs with pure frankincense, there being an equal part of each — and make them into incense, a compound expertly blended, refined, pure, sacred.'

Stacte is an 'odiferous spice'; and galbanum, which is an 'inspissated juice' from a species of *Ferula*, is used in medicine, today. And it is by no means sure that this passage contains the full formula.

We have suggested that the extreme care that Yahweh took over hygiene was for his own safety. It follows that the incense burned in the Tent may have been more in the nature of an insecticide and germicide. Perfumes, such as stacte and frankincense would have been added to alleviate any unpleasantness in the odour.

If we accept this concept, then it might have been possible for Aaron to have stopped the plague in its tracks by the use of a powerful germicide. We must not think of Aaron spraying the serried ranks of Israelites seated on the ground; the time factor was probably more extended than that suggested by the chronicler. Rather, we visualize the plague spreading slowly through the tents from household to household; and Aaron spraying the insides of the tents to stop the transmission of the disease. It is probably significant that Moses and Aaron quickly summed up the situation and knew exactly what to do. There had been plague among the Israelites before, and Aaron may have been instructed in the counter-measures to be taken, only after many had died.

We would have been inclined to exonerate Yahweh from any responsibility for this particular plague, but for one factor. He had threatened, previously, to wipe out the Israelites by pestilence; and,

more sinister still, it was a provision of the Curse, in the Covenant. Moses and Aaron may have planned ahead, against just such an action by Yahweh.

One of the problems in sustaining obedience among the Community appears to have been Yahweh's periodical absences from the camp. At these times, the people appear to have been reluctant to take orders from Moses and Aaron; they were not Elders, and they were not in the direct line of descent of the tribal leaders. After the plague, Yahweh found it necessary to underline that Aaron was his chosen servant and carried authority.

The leader of each of the twelve tribes was told to provide a branch with his name inscribed on it, and Aaron was added to the list. These live branches were collected and placed in the Tent of Testimony — that is, the inner sanctuary of the main Tent — to which only Yahweh had access. By morning, Aaron's branch 'was already sprouting; buds had opened, flowers had blossomed, and almonds had already ripened'. His branch was left in the sanctuary as a sign to the rebels that Aaron was Yahweh's choice. How Yahweh speeded up the normal development of the almond branch, we cannot tell; but he was one of the 'Lords of Cultivation'.

The continuing narrative brought the Israelites back to Kadesh, on the edge of Edomite country, where they had encamped a generation before on the occasion of the first, abortive attempt to enter Canaan*. Yahweh was ready to try again.

Here, Miriam died and was buried. And, here, the people again challenged Moses, and wailed because there was no water for the community. This was the second occasion on which Yahweh is recorded as intervening to provide water; but there is the possibility that the event has been duplicated.

[NUM 20:6-13 TH VB] Moses and Aaron came away from the congregation to the entrance of the Tent of Meeting, and fell on their faces. The Presence of the Lord appeared to them, and the Lord spoke to Moses, saying, 'You and your brother Aaron take the rod' and assemble the community, and before the eyes of them, order the rock to yield water ...'

Moses and Aaron assembled the congregation in front of the rock; and he said to them, 'Listen you rebels, shall we get water for you out of this rock?' And Moses raised his hand and struck the rock twice with the rod. Out came copious water, and the community and their beasts drank.

*Alternatively, this place may have been a different Kadesh, somewhere south of Punon (Map 4).

But the Lord said to Moses and Aaron, 'Because you did not trust me enough to affirm my sanctity in the sight of the Israelite people, therefore you shall not lead this congregation into the land that I have given them.' Those are the Waters of Meribah — meaning that the Israelites quarrelled with the Lord — through which he affirmed his sanctity.

First, we need to substitute the word 'superiority' for 'sanctity' in the text; Yahweh was showing his powers, and was angry with Moses and Aaron for not being sufficiently trusting. What followed was a great tragedy for Moses — for he was not to enter the Promised Land; and this was a great sorrow to him, as we shall relate later.

We have tended to count this decision as another bad mark against Yahweh's character — that he could abandon his tried friend after so many years of hardship seemed unbelievable. But on reflection we can understand that, in the context of his forthcoming struggle against the Canaanites, he badly needed a leader who would trust in his powers implicitly. And he found such a leader in Joshua — a much younger man.

From Kadesh, Moses sent messengers to the King of Edom asking for safe passage through his country, and offering to pay for any water used, but he was rudely rebuffed. So Israel turned away and came to Mount Hor, the exact site of which is not known, but which is presumed to have lain east of Kadesh-barnea.

At Mount Hor, the Lord gave his ultimatum to Aaron, which must have come as a shock to both him and Moses.

[NUM 20:23-29 JB VB] Yahweh spoke to Moses and Aaron at Mount Hor ... He said, 'Aaron must be gathered to his people: he is not to enter the land that I am giving to the sons of Israel, since you disobeyed my orders at the waters of Meribah. Take Aaron and Eleazar his son, and bring them up Mount Hor. Moses stripped Aaron of his garments and put them on Eleazar his son; and Aaron died there on the top of the mountain. Then Moses and Eleazar came back down the mountain. The whole community saw that Aaron had died, and all the House of Israel wept for Aaron for thirty days.

Moses was instructed by Yahweh to take Aaron and his eldest remaining son, Eleazar, to the top of Mount Hor. Then it is stated that Aaron died, there, on the summit of the mountain. But if we are cautious we will not accept this statement at its face value — all we can accept is that Aaron was not seen again in the Israelite camp. We do not believe that Aaron was killed by Yahweh on Mount Hor — with Moses and Eleazar as witnesses, such a deed would have been recorded. The Shining Ones frequently descended

on mountain tops in their craft, out of sight of human eyes; and we would suspect that Aaron was picked up by such a craft and taken to some place where he could live out the remainder of his life in comfort and dignity.

Israel was now beginning to flex its muscles for the conquest of the Promised Land. The first skirmish of the campaign came when the Israelites were attacked by the King of Arad from the Negeb; but this time, with the help of Yahweh, they were completely successful. The tribes moved northwards to the Dead Sea, and then eastward up the Wadi Zered on the frontier between Edom and Moab, to the Wadi Arnon, presumably skirting the eastern side of the Kingdom of Moab. Beyond Arnon lay the country of the Amorites (who had raided Sumer fifteen centuries, earlier) whose king, Sihon, also refused a peaceful passage. However, Israel swept him aside, occupied his towns and settled into the land, evicting all who dwelt there.

Then they marched against Bashan, defeating the giant King Og at Edrei (see *Map 1*) after Yahweh had assured Moses — 'Do not be afraid of him, for I have given him into your power, him and all his people and his country'. With the power of Bashan broken, Israel turned south and camped in the plains of Moab, east of the Jordan opposite Jericho, at a place called Abel-hash-shittim. They were now at the gate of Canaan, with a series of battles behind them, and their eastern flank secured; they now required a period of rest for reorganization — a period of consolidation before starting the real campaign.

The preparatory phase had been most efficiently planned and executed; they had avoided conflict with Edom, with whom Yahweh had a special relationship, but had broken the power of Ammon and Bashan to threaten them on the flank, before crossing the Jordan.

Unfortunately, as with so many conquering armies that are allowed a brief spell in which to enjoy their spoils, the Israelites turned their thoughts to amusements. Although they had defeated Sihon, King of the Amorites, at Jahaz, about 30km south of Shittim, this was territory that Sihon had captured from a former king of Moab. So they were encamped among friendly Moabites and Midianites. The former looked upon the Israelites as deliverers and the latter as relatives.

The narrative states that the womenfolk of Moab invited the Israelites to feasts held for the local 'gods', and that they bowed down to these 'gods' — acts to which their fathers were accustomed in Egypt. It seems likely that Yahweh was away on one of his

periodical absences; but, on returning and finding Israel worshipping the Ba'al of Peor, he became exceedingly angry. His immediate orders to Moses were savage in the extreme; if correctly reported they must stamp Yahweh, however aggrieved, as immeasurably cruel, and devoid of any feelings for the sufferings of his victims. However, as a precaution against errors in translation we give two independent versions of Yahweh's orders.

[NUM 25:3-5 JB VB] With Israel thus committed to the Baal of Peor, the anger of Yahweh blazed out against them.

Yahweh said to Moses, 'Take all the leaders of the people. Impale them for Yahweh here in the sun; then the burning anger of Yahweh will turn away from Israel.' Moses said to the Judges in Israel, 'Every one of you must put to death those of his people who have committed themselves to the Baal of Peor.'

Alternatively:

[NUM 25: 3-5 TH VB] Thus Israel attached itself to Baal-peor, and the Lord was incensed with Israel. The Lord said to Moses, 'Take all the ringleaders and have them publically [others say 'in the face of the sun'] impaled before the Lord, so that the Lord's wrath may turn away from Israel.' So Moses said to each of Israel's officials, 'Let each of you slay those of his men who attached themselves to Baal-peor.'

If we are correct in our interpretation of impaling, this was the most barbarous, and inhuman, form of fatal torture known to man. Its description, let alone its practice, should have no place in a civilized document. And yet, if we are to examine the personality of Yahweh in all its aspects, these orders have to be considered objectively. In Nuttall's Standard Dictionary, 'impale' is defined as 'to put to death by fixing on an upright stake'. Following Yahweh's example, impaling became a popular method of execution among the Teutonic Knights of the Cross, in the 11th century AD, for the disposal of Polish patriots. The victim was impaled through the anus by seating him on a sharp, pointed stake until his weight slowly worked the body downwards, with the stake rising through his entrails. The agony was terrible, and some victims lasted for hours.

We cannot stress too strongly that by this one declaration of intent, Yahweh put himself beyond the pale of civilized behaviour; all his cruel acts, all his murders, were insignificant beside this one, appalling judgement. It is true that, as far as we know, there is no record of the order being carried out; but the mere contemplation of such acts is as wicked as their execution. That they should fall within the repertoire of an advanced and, self-styled, compassionate Being gives reason for a very uneasy concern. And if I were given

one wish — it would be that every priest who called on his congregation to worship the 'Great Jehovah' should be called before his Bishop, and instructed to place the real facts concerning this monster in front of his congregation.

We sense that Yahweh was turned away from his purpose of impaling by a chance event which seemed to distract his attention, and completely change, in a flash, his mood from anger to elation.

[NUM 25:6-8 TH VB] Just then one of the Israelites came and brought a Midianite woman over to his companions in the sight of Moses and of the whole Israelite community who were weeping at the entrance to the Tent of Meeting. When Phineas, son of Eleazar son of Aaron the priest, saw this, he left the assembly and, taking a spear in his hand, he followed the Israelite into the chamber and stabbed both of them, the Israelite and the woman, through the belly ...

This act by Phineas so delighted Yahweh that he gave Phineas, and his descendants, the priesthood in perpetuity for being the only one with the same zeal as Yahweh.

We cannot understand why Jewish psychologists have not commented on this aspect of the Yahweh personality. Such quick changes in mood from blind, unreasoning anger to calm, pleasing action, are well known among students of severe, mental disorders. And the fact that it took another bloody act to distract Yahweh from his impaling orders must be significant.

It may not be unjustified to compare such extraordinary swings in mood with those reported of other blood-stained tyrants such as Nero, Hitler and Stalin.

At Abel-shittim, Moses, knowing that he had come to the end of his task of ferrying the Israelites through the tribulations of the Wilderness, and that it was now the responsibility of the younger Joshua to lead them into Canaan, gathered the people around him and subjected them to a series of discourses. For the purpose of this study, some of these discourses cover old ground, but they need to be included because of a number of cogent passages which throw further light on the personality of Yahweh.

1. Referring to the refusal of the older generation to march against Canaan, in the second year of the wandering, Moses said, 'You grumbled in your tents; "It is because he hates us," you said, "that Yahweh brought us out of the land of Egypt to put us under the power of the Amorites to destroy us."'

To us, it is highly significant that the people felt that Yahweh hated them. It is a conclusion that is difficult to counter; we can

read few, if any, signs of love between Yahweh and his Chosen People. Yahweh seems to have needed this expanding nation to further his own needs — but he did not have to love them.

2. Moses referred to earlier acts of Yahweh which took place before the Exodus. Describing the situation on their arrival in Transjordan, he quoted what Yahweh had said to him after crossing the Wadi Zered.

[DEUT 2:17-23 TH VB] The Lord spake to me, saying, 'You are now passing through the territory of Moab, through Ar. You will then be close to the Ammonites; do not harass them or start a fight with them. For I will not give any part of the land of the Ammonites to you as a possession; I have given it to the descendants of Lot.'

It, too, is counted as Rephaim country. It was formerly inhabited by Rephaim, whom the Ammonites call Zamzummim, a people great and numerous and as tall as the Anakites. The Lord wiped them out, so that [the Ammonites] dispossessed them and settled in their place, as he did with the descendants of Esau who live in Seir, when he wiped out the Horites before them, so that they dispossessed them and settled in their place, as is still the case. So, too, with the Avvim who dwelt in villages in the vicinity of Gaza; the Caphtorim, who came from Crete, wiped them out, and settled in their place.

This passage indicates that Yahweh had been active in the bloody task of assisting other tribes of Abraham's line in seizing other nations' lands, half a millenium before choosing the Israelites. Clearly, Yahweh had undertaken a long campaign of settling tribes that were friendly to him into strategic areas of the Near East. It is even possible that he was responsible for the growth of Semitic influence in Babylonia after the Anannage had left Sumer. After all, he seems to have been on good terms with Hammurabi, around 2000 BC, and his influence did not wane, as we shall see, until his Anannage colleagues returned to the Middle East in the sixth century BC.

3. In a touching passage, Moses refers to his own disappointment at being refused permission to cross the Jordan into the Promised Land, for the success of which objective he had worked so hard.

[DEUT 3:23-29 TH VB] I pleaded with the Lord at that time, saying, 'O Lord God, you who let your servant see the first works of your greatness and your mighty hand, you whose powerful deeds no god in heaven or earth can equal! Let me, I pray, cross over and see the good land on the other side of Jordan, that good hill country and the Lebanon.' But the Lord was wrathful with me on your account and would not listen to me.

The Lord said to me, 'Enough! never speak to me of this matter again! Go up to the summit of Pisgah and gaze about, to the west, to the north, to the south, and the east. Look at it well, for you shall not go across yonder Jordan. Give Joshua his instructions, and imbue him with strength and courage, for he shall go across at the head of this people and he shall allot to them the land that you may only see.'

These were harsh words to a man who had given forty years of his life, humbly and faithfully, to carrying out the instructions of an exacting and unpredictable master; after, perhaps, a faulty start before his own confidence had matured.

But there may be another side to the coin. Yahweh did require a younger and more forceful, warrior leader for the conquest of Canaan, and it was only natural that he should replace Moses; doubtless, he had his own reasons for not retiring Moses and taking him with them. It is possible that the Patriarchal system did not allow of Joshua assuming command until Moses was dead or absent. The pity seems to be that Yahweh spoke the dismissal in anger — the words, unless Moses was dissembling, were callous.

4. Recalling the time at Mount Sinai, Moses said, 'So you came and stood at the foot of the mountain, and the mountain flamed to the very sky, a sky darkened by cloud, murky and thunderous. Then Yahweh spoke to you from the midst of the fire; you heard the sounds of words, but saw no shape, there was only a voice.' This is Moses' own description and is important.

It confirms that a voice was heard by the people, from the fire — or from the reddish light on the top of the mountain — perhaps, a mile or more away, and not just a thunderous noise as Exodus describes it. Yahweh must have had a 'public address system' of great power.

5. Moses also warned the Israelites of the dangers that lay ahead if they, or their children to come, should do things that displeased Yahweh.

[DEUT 4:25-28 TH VB] 'Should you, when you have begotten children and children's children and are long established in the land, act wickedly and make for yourselves a sculptured image in any likeness, causing the Lord your God displeasure and vexation, I call heaven and earth to witness against you this day that you shall soon perish from the land which you are crossing the Jordan to occupy; you shall not endure long in it, but be utterly wiped out. The Lord will scatter you among the peoples, and only a scant few of you shall be left among the nations to which the Lord will drive you. There you will serve man-made gods of wood and stone, that cannot see or hear or eat or smell.'

This, of course, is exactly what started to happen four hundred years later, and continued for nearly three thousand years until the Jewish remnant, itself, was scattered across the face of the globe. The last sentence is further confirmation that Yahweh was not like other 'gods'; he was able to see, and hear, and eat and smell. He was not a disembodied Presence — the original preparations on the 'altar' at the Tent were culinary, and not cultic as later interpretations would have us believe. The Levites were originally cooks, not priests!

6. Moses made an interesting reference to 'the great and terrible wilderness with its *seraph* serpents and scorpions' (DEUT 8:15). He was speaking of an event which we have not recorded, hitherto, but which gives an informative corollary to the discussion in Chapter 6.

[NUM 21:4-9 TH VB] They set out from Mount Hor by the road to the Sea of Reeds to skirt the land of Edom. But the people grew restive on the journey, and the people spoke against God and against Moses, 'Why did you make us leave Egypt to die in the wilderness? There is no bread and no water, and we have come to loathe this miserable food [manna].

The Lord sent *seraph* serpents among the people. They bit the people and many of the Israelites died. The people came to Moses and said, 'We sinned by speaking against the Lord and against you. Intercede with the Lord to take away the serpents from us!' And Moses interceded for the people. Then the Lord said to Moses, 'Make a *seraph* figure and mount it on a standard [pole or staff]. And if anyone who is bitten looks at it, he shall recover.' Moses made a copper serpent and mounted it on a standard; and when anyone was bitten by a serpent, he would look at the copper serpent and recover.

This was surely the original *caduceus* which now forms the modern-day medical symbol. But how this original symbol could have cured snake-bite is somewhat obscure. It may have been a psychological panacea which had the effect of boosting the heart function.

The term *seraph*, as it applies to desert snakes, is not understood by biblical scholars. Some translate it as 'fiery', and others as 'flying'; obviously it is a term referring to a particular kind of desert snake. We would suggest that it may have been a *horned viper*, a particularly poisonous snake which inhabits deserts and parched areas; and whose head appendages might give the impression of small wings.

7. Moses went on to encourage the Israelites in preparation for the attack on Canaan.

[DEUT 7:20-21 TH VB] 'So will Yahweh your God deal with all the peoples whom you fear to face. And what is more, Yahweh your God will send *hornets* to destroy those who remain and hide from you.'

A similar passage occurs in Exodus.

[EX 23:28 JB VB] 'I shall send *hornets* in front of you to drive Hivite, and Canaanite and Hittite from your presence.'

The Torah replaces *hornets* with 'a plague' but, in a footnote, acknowledges that other translators consider *hornets* to be correct.

In the narratives that follow, there is never any reference to Yahweh taking part in a battle, only to his influencing the result. Possibly, the explanation lay in technical weapons such as the lethal Ark and these *hornets*; the implication being that the Israelites' foes were demoralized before they came upon them.

8. Some thought, perhaps, should be given to an apologia by Moses in which he said: 'Learn from this that Yahweh your God was training you as a man trains his child.' It was not an apologia that we would find possible to accept: not sparing the rod is one thing, but wholesale slaughter is entirely different. Nevertheless, we are conscious that the Ends should be fully understood before it is justifiable to criticize the Means — it being an important principle of Islam that the intention is more important than the action.

9. Finally from Moses' discourses, we should quote part of his blessing of Asher.

[DEUT 33:26 TH VB] And of Asher he said ...
'O Jeshurun there is none like God,
Riding through the heavens to help you,
Through the skies in his majesty.'

This passage confirms Moses' understanding of Yahweh as a being with aerial transportation.

Like Jacob before him, having blessed all the tribes of Israel in turn, Moses declared himself ready to 'leave'.

[DEUT 34:1-7 TH VB] Moses went up from the steppes of Moab to Mount Nebo, to the summit of Pisgah, opposite Jericho, and the Lord showed him the whole land; Gilead as far as Dan; all Naphtali; the land of Ephraim and Manasseh; the whole land of Judah as far as the Western Sea; the Negeb; and the Plain — the valley of Jericho, the city of palm trees — as far as Zoar. The Lord said to him; 'This is the land of which I swore to Abraham, Isaac and Jacob, "I will give it to your offspring." I have let you see it with your own eyes, but you will not cross there.'

So Moses the servant of the Lord died there, in the land of Moab, at the command of the Lord. He buried him in the valley of the land of Moab, near Beth-Peor; and no one knows his burial place to this day; his eyes were undimmed and his vigour unabated.

As in the case of Aaron, there is uncertainty over the death of Moses; even whether he really died. It has to be remembered that, later, Elijah is recorded as having been taken 'up' in the whirlwind.

[2 KIN 2:1 JB VB] This is what happened when Yahweh took Elijah up to heaven in the whirlwind ...

[2:11-12 VB] ... as they walked on, talking as they went, a chariot of fire appeared and horses of fire, coming between the two of them; and Elijah went up to heaven in the whirlwind.

Elisha saw it and shouted, 'My father! My father! the chariot of Israel and its chargers!' Then he lost sight of him ...

In the context of this study, it has to be said that it is most probable that Aaron and Moses, and Elijah after them, were picked up by the aerial craft of Yahweh and transported to an unknown destination to complete the remainder of their natural lives — in a manner similar to the transporting of Enoch to Eden. There is no evidence — nor is it likely — that Yahweh was responsible for their deaths. That mountain tops were frequently associated with these events merely stresses that Yahweh wished to keep such movements secret.

Although the narrative of the Conquest of Canaan continues in the Book of Joshua, and many vicissitudes were still to occur in the relationship between Yahweh and his Chosen People, the disappearance of Moses is a suitable point at which to cry, 'Hold — enough!'. Many sensitive readers, perhaps sickened by the apparent blood-lust of the 'Anannage Warlord', may wish that we had ended this part of the narrative earlier. To them, we can only point out that if we are to study the personalities of the Shining Ones, and try to establish their motives in involving themselves in the affairs of Mankind, a study of Yahweh — in depth — is essential to our understanding.

In that study, no document was more important than that expounding The Blessing and The Curse of the Covenant (pages 189 and 190). This horrifying Agreement is laid out in the Book of Leviticus; and in our exposition of it, we carried the narration as far as LEV 26:33. Beginning at verse 34, and continuing to the end of The Covenant, we detect a change of emphasis, and of heart. The latter section is softer, sadder and conciliatory; it appears to be written in an altogether different style from the hectoring tone of The Curse.

We know that much of the effects of The Curse fell on the Israelites between the eighth and sixth centuries BC when Yahweh appears to have used the Assyrians and the Babylonians to accomplish his revengeful ends — and this will be discussed in the Coda to this chapter. But, at some time, The Covenant was amended, and The Conciliation was appended. This was either a change of heart by the old Yahweh, or a fresh approach by a new Yahweh — a new Leader of the Shining Ones — and all the evidence points to the latter. Its wistful nature, with its concern for the land left fallow, is more in keeping with the sensitivity of the original Anannage Lords of Kharsag, than with the bloodthirstiness of Yahweh Shamash.

The alternative explanation for The Conciliation — involving a change of heart — would involve one of those remarkable swings in mood, during the dictation of The Covenant to Moses, which was characterized by Yahweh's behaviour at the threatened impaling. But subsequent events make this alternative less likely; and the seconding of a new, and more stable Yahweh, to the Middle East far more likely.

The Conciliation

[LEV 26:34-38 TH VB] Then shall the land make up for its sabbath years throughout the time that it is desolate and you are in the land of your enemies; then shall the land rest and make up for its sabbath years. Throughout the time that it is desolate, it shall observe the rest that it did not observe in your sabbath years while you were dwelling upon it. As for those of you who survive, I will cast a faintness into their hearts in the land of their enemies. The sound of a driven leaf shall put them to flight. Fleeing as though from the sword, they shall fall though none pursues. With no one pursuing they shall stumble over one another as before the sword. You shall not be able to stand your ground before your enemies, but shall perish among the nations; and the land of your enemies shall consume you.'

There is no longer a threat in The Covenant, only a statement of the *status quo* — the state of mind of the survivors in exile in Babylon. A little further on comes promises of better times, and of a reconciliation between Israel and the Leader of the Shining Ones.

[LEV 26:39-46 TH VB] Those of you who survive shall be heartsick over their iniquity in the land of your enemies; more, they shall be heartsick over the iniquities of their fathers, in that they trespassed against me, yea, were hostile to me. When I, in turn, have been hostile to them and have removed them into the land of their enemies, then

at last shall their obdurate heart humble itself, and they shall atone for their iniquity. Then will I remember my covenant with Jacob; I will remember also my covenant with Isaac, and also my covenant with Abraham; and I will remember the land.

For the land shall be forsaken of them, making up for its sabbath years by being desolate of them, while they atone for their iniquity; for the abundant reason that they rejected my norms and spurned my laws. Yet, even then, when they are in the land of their enemies, I will not reject them or spurn them so as to destroy them, annulling my covenant with them: for I am the Lord their God. I will remember in their favour the covenant with the ancients, whom I freed from the land of Egypt in the sight of the nations to be their God: I the Lord.'

These are the laws, norms and directions that the Lord established, through Moses on Mount Sinai, between himself and the Israelite people.

We have an uneasy feeling that, just as the early chapters of Genesis were incorrectly translated to make *elohim* singular, a similar error may have crept into the closing stages of The Covenant, such that the later lines should read:

'... Yet, even then, when they are in the land of their enemies, we will not reject them or spurn them so as to destroy them, annulling our covenant with them: for we are their Lords. We will remember in their favour the covenant with the ancients, whom we freed from the land of Egypt in the sight of the nation to be their Lords: we the Shining Ones.'

Such an interpretation allows for collective responsibility by the Shining Ones, and for changes in local leadership without overall renunciation by them of the norms of civilized behaviour.

The events in this chapter have led us to consider whether the Yahweh who led Israel out of Egypt was not seeking ends of his own, rather than the aims of the Shining Ones as a group, which would surely have concerned the welfare of the Israelite people. Admittedly, these aims would not have condoned the excesses to which the Israelites were prone — nor their 'whoring after strange gods'. But, then, we do not believe that the Lord of Spirits in the Garden, or the Most High in Eden, would have corrected these faults in such a barbaric fashion despite the punishments which they inflicted on their own Watchers.

But consideration of the personal ends of the Desert Yahweh cannot be put aside, because they are fundamental to our understanding of the development of the human race. For the moment, we can only say that we do not believe that the Yahweh upon whom the conception of the Jewish God was built was the same Yahweh

whom Moses served. The former was the Yahweh of Abraham — somewhere, at some time, there had been a change in leadership.

We have stressed that the terms used to describe personalities in Kharsag, and the wider Eden, were epithets descriptive of what they did, and not of what they were, so that many such personalities could shelter under one 'name'. In searching for a change of personality under the epithet Yahweh Elohim, we should be aware of the arguments of the medieval Cathars who were adamant that Yahweh (though not realizing that there may have been more than one) was the Devil, or Satan.

It is recognized by biblical scholars, but largely overlooked in the Pulpit, that Satan was not originally a personalized name, or in any way connected with evil. We pointed out earlier that the term was expressed as *ha-satan*, and that this was an appointment within the hierarchy, usually translated as 'The Adversary' — a position which had some judicial connection. There was also a group of *satans* whom we suggested might have been 'law-enforcement officers' in Eden, rather like our own constabulary; and it would be reasonable to assume that the *ha-satan* was their chief, in the same manner that Raphael was the chief of the Seraphim. There is a delightful passage in the Book of Job that is pertinent to this discussion.

[JOB 1:6-8 JB VB] One day the Sons of God came to attend on Yahweh, and among them was Satan. So Yahweh said to Satan, 'Where have you been?' 'Round the earth,' he answered, 'roaming about.'

The editors of the Jerusalem Bible were fully aware that what they published as 'Satan' should have been rendered as *ha-satan* = 'The Satan', and acknowledge as much in a footnote, stating:

I.e., 'the Adversary'. A legal term, apparently, cf. Ps 109:6, but becoming increasingly common for an evil being, Zc 3:1-2, and eventually a proper name ...

'Round the earth', of course, described the *ha-satan's* itinerary in the Lowlands.

In its introduction to Job, the Jerusalem Bible states:

The main character, Job, is a famous figure in ancient history, Ezk 14:14, 20, believed to have lived in the patriarchal age on the border of Arabia and Edom, a region which is well known for its wise men ...

The 'Sons of God' are familiar to us as the 'Angels of Eden', and Yahweh was almost certainly El Shaddai's predecessor who was the Lord of Spirits, or Enlil. But who was *ha-satan*? A legal adversary? A kind of ancient Inspector-General whose task it was

to travel about the Anannage settlements and consider disputes; to ensure rights were respected and, perhaps, to act as Judge-Advocate at local tribunals? The judge of the Anannage was Shamash; hence, *ha-satan* at the time of Job was the Shamash of the period. That Satan, or Shamash, was not an evil figure; and the term could only have come to represent evil if the incumbent of the post, at some time, became corrupt and evil — rather like the sons of Samuel.

In Patriarchal times, the Book of Job makes it clear that the Satan is subordinate to the Yahweh; and we know that the Shamash, in Kharsag, was subordinate to the Enlil. But at the time of the First Diaspora, after the destruction of Kharsag, each Anannage Lord became head of his own City-State — he became, therefore, a Yahweh in his own right, a Leader of a group of Shining Ones. Shamash (Ugmash) became Lord of the City-State Sippar, and after the Second Diaspora he assumed control of the Middle East and became El Shaddai and Yahweh Elohim. But to many he was still *ha-satan*, and as his reputation as a warmonger and slaughterer of innocents became more widely known, so the term Satan would have become a synonym for Evil. And before very much longer, outside the tight confines of the Israelite community, the Shamash Yahweh became the Devil.

This is further support for the concept of a change of Yahwehs in the history of the Israelite nation. The decline in moral standards of one of their Council must have caused great distress to the scattered Anannage principals; somewhere they must have met and discussed what to do, because Michael, who was in charge of Persia where we believe he was known as Ahura Mazda, was given the task of setting matters right.

This apparent digression will be found to be pertinent when the Coda to this chapter is reached.

The Characteristics of Yahweh

It now remains to draw together the characteristics which we have been able to deduce for Shamash Yahweh, so as to be able to see him in a more concentrated, and sharply defined, light.

Physical Characteristics

Despite being a Shining One, Yahweh was a Being with the same five senses as are possessed by humans. His reactions to events indicate that he could see, and his discourses with Moses indicate that he could hear. The perfume-laden incense presupposes a sense of smell; and the laid-out fresh bread, and the elaborate culinary

practices, argue a sense of taste. He was described by Moses as having a hand, so we can assume a sense of touch.

That he had a physical body is, from our evidence, incontrovertible. The appurtenances of his Tent, his method of transport and his recorded physical appearances, all point in this direction. That his body was of exceptional stature, by human standards, has already been suggested with his full height falling within the range of 2.4 to 4.0m (8 to 13 ft). His hands appear to have been in proportion, because he was able to shield Moses' face with one hand as he passed by.

In common with other members of the Shining Ones, he had a radiant countenance; and from the evidence of the baby Noah, we must accept that this was innate and not cosmetic. Some part of this facial characteristic was inimical to man when in close proximity, an element which he held in common with the Most High and many mythological figures. To humans, this characteristic tends to be disturbing but there is really no justification for this; the animal kingdom holds many examples of creatures that provide their own light by chemicals synthesized in their bodies.

The suggestion that his body was susceptible to attack by earthly germs and parasites is based on circumstantial evidence, but it forms a rational explanation for the burning of food to test the heat of the range, the insistence on rigorous hygiene in his household, and the burning of medicinal incense in his Tent. The sickness of Enlil, Ninlil, Ninurta and Enki in Kharsag confirms that the Shining Ones were not immune to earthly diseases.

Yahweh's anxiety not to be taken unawares by an approaching servant, and his refusal to allow Moses to see his face, point to an appearance alien to human experience, but this cannot be defined. There is no reason to believe that other Anannage Beings were in any way alien in appearance, other than in size and radiance. The depositions of Enoch and the statuettes shown in *Plate 7*, suggest only minor variations from the human strain.

Intellectual Characteristics

There is nothing in the narratives which we have recorded that could indicate the level of Yahweh's intellectual powers; nor would we expect there to be. In dealing with an inferior culture, the superior would have been unable to impress such capabilities on chroniclers who could not have appreciated them. In any case, Yahweh could have had little need to display such talents to Moses; such feats of organization and planning which he undertook were no more complex than those successfully overcome by Cyrus,

Alexander or Julius Caesar. Usually, brilliance of intellect is most readily detected by peers.

Spiritual Characteristics

Because the terms 'spiritual' and 'religious' have become interwoven in our modern world, it is difficult to discuss spiritual characteristics from a narrative that has been given strongly religious overtones by its translators. In the biblical account, Yahweh made no references to other states of consciousness, or to any eschatological concept such as life after death; nor did he refer — as Jesus did, centuries later — to any Being superior to himself. We know that this comment may not be true of later passages in the Old Testament, depending on interpretation; but there we suspect that we are reading of another Yahweh, without knowing just when the change-over took place.

That said, we do find an aesthetic appreciation by Yahweh in the choice of form and colour for the objects with which he surrounded himself in his Tent. The exquisite nature of the gold lampstand, to appreciate which the reader would need to study the full description in EX 25:31-40, together with the beauty of the Table and other objects, as well as the colourful and styled apparel of Aaron and his sons, are fine examples of this.

Much, too, could be written of Yahweh's appreciation of the beauties of the land, and the landscape; and this is undoubted evidence of more than a pragmatic view of his surroundings. But, in our view, Yahweh showed a lack of appreciation of the deeper qualities of Man; he wanted unrestricted obedience, and a high level of discipline — and these he worked hard to develop in the Israelites. He does not seem to have been concerned with fostering any considerations of the higher, esoteric aspirations of his people such as they might have begun to learn in Egypt — for Yahweh, the Israelites, and probably Man in general, were simply physical bodies suitable for war.

In this consideration, Yahweh was starkly in contrast with his fellow Shining Ones. The Most High made much play of the spiritual nature of the Watchers, and the manner in which they were debasing their inheritance; and the heavy punishments which he meted out to them were largely in respect of the crimes by which they infected the Patriarchal families with this debasement of spiritual values. Enki, too, when considering the creation of the *lulli*, was concerned that it be recognized that the hybrid would be a spiritually-orientated creature.

In our view, Yahweh stands impeached for spiritual, as well as physical arrogance.

Technical Abilities

The list of technical abilities either shown by Yahweh or associated with him is formidable, and amply reveals the superiority of the culture from which he stemmed. And yet it contains very little that cannot be understood by one from our own era — however magical his actions may have seemed to the Israelites. We have found nothing in the narrative that is patently supernatural, though some matters argue a technological development that may have been considerably in advance of our own, today.

1. Yahweh possessed, and travelled in, an aerial craft with a level of illumination, at night, that the Israelites confused with fire. This craft was 'cloud-like'; so we suggest that it was white or silvery, and that at a height it gave the impression of a cloud. Alternatively, it may have given off a whitish vapour.

We have no description in any of the Hebraic or Sumerian accounts of any shape or form; but there are two parallel versions of the craft from two countries adjacent to the area in which it operated — both of which were, at one time, under the influence of the Shining Ones. In Egypt, the *Eye of Horus* (Figure 6) hovered over the Pharaoh as a protection; and there was also an earlier *Eye of Ra*. In Persia, the 'Wise God' — Ahura Mazda, whose name contains the element 'light' — travelled in a winged disc, the insignia of which were shown hovering over the bas-reliefs of Achaemenian kings.

From these two parallels, it would be reasonable to assume that Yahweh's craft was discoid in shape, and it may well have been the inspiration for the classical Greek, athletic field-sport of throwing the discus. We have no knowledge of its flight capabilities other than that it could hover motionless for longer periods of time; it could ascend and descend vertically; and it could move horizontally.

In none of these outline capabilities, does Yahweh's craft demonstrate a marked technical superiority over our present age. In our airships, our helicopters and our vertical take-off aircraft, we can combine all that we know of the capabilities of the desert craft. But we have no one craft that combine all three capabilities. Moreover, we have no knowledge of other superiorities which Yahweh's craft might have possessed.

2. Yahweh had the ability of divining for water, and of producing it from apparently impermeable reservoirs. This may not have required more than a device for shattering the desert-hardened outer skin of a normal rock aquifer.

3. Although no weapon has been specifically described (because such weapons were outside the understanding of the Israelites), Yahweh was capable of burning-up meat, and lethally wounding people, at a distance. The record of the event lays stress on 'fire' emitted 'from his person'. To avoid suggesting supernatural powers, a hand weapon is indicated capable of dispensing intense, focused radiation. Within our own technology a laser beam would meet these requirements, but we have not yet reduced its production to the size of a hand-held weapon.

4. He had the apparent ability to spread a quick-acting plague or pestilence through an assembly of people. This is one of Yahweh's lesser achievements. With a laboratory such as that described at the Building of Knowledge in Kharsag at his disposal, the elements of 'germ warfare' could well have been available — even if they were not intended for such an anti-social purpose.

5. He was able to communicate with Moses and Aaron over considerable, but unspecified, distances by means of small instruments carried in the breast pocket — the Urim and



Figure 7. The 'Winged-Disc' of Ahura Mazda.

Thummim. These seem unremarkable in our era, but we should remember that they were used over many years in desert conditions. Consequently, either the power source was more advanced than any we have available, or Yahweh could recharge the devices on the aerial craft.

6. Yahweh had at his disposal, probably within the aerial craft, a powerful 'public-address' system capable of being heard by the Israelites on the Plain when activated from the top of Mount Sinai.

7. From the aerial craft, Yahweh was able to lay a smoke-screen between the Israelite camp and the Egyptian army.

8. Yahweh had the capability of speeding up horticultural development in such a manner that a bare almond branch was able to form flowers and fruit over a single night. This is beyond the abilities of our science at the present time — but not beyond its potential.

9. He could so intervene in genetic processes, that a woman beyond normal child-bearing age could bear a son. This was in line with the skills claimed for the Anannage in Chapter 8.

10. Yahweh was able to manufacture a food pellet, with a farinaceous base, in such quantities that he was able to provide a staple diet for the whole Israeli nation (probably in excess of a hundred thousand people) over a period of years.

11. From the accounts of the Plagues in Egypt, he appeared to have had hypnotic and illusion-making powers, as well the ability to control insect and animal life — possibly through the chemical synthesis of pheromones.

12. According to the Covenant, Yahweh claimed to be able to control wind and weather. In view of his other attributes, it may be ill-advised to dispute this. Moreover, he may have shown these powers at the crossing of the Reed Sea, and again at the assembling of those vast quantities of quail in the Desert.

In summing up these technical abilities, we have to state that they are far in advance of those believed to have been available to human communities in the second millenium BC; but they are fully compatible with those claimed for the Anannage/Angels in Eden and, in particular, with those practised at the Building of Knowledge.

Personality Traits

More important to the human race than any technical abilities, because these have not been passed down to us, are the personality traits of the Shining Ones — because they may be carried in our own genes.

The first two significant traits, which we detect in Yahweh, override all the others. These are (a) generosity to his friends and (b) active animosity against his enemies. At no time does Yahweh express the 'love your neighbour' principle, characteristic of Jesus and so many later spiritual leaders. In fact, his whole life-style was completely inimical to this principle. Enemies were for hating!

Yahweh was quick-tempered and impulsive; his anger was unpredictable, immediate and uncontrollable. And it led to actions which were cruel and vindictive, almost beyond belief. That these traits were not confined, however, to moments of mental or emotional instability is demonstrated by the carefully structured, premeditated provisions of 'The Curse' section of the Covenant. We have to conclude that, basically, he had a vicious and cruel nature augmented by the mental instability of a schizophrenic.

There is a strong impression that all his unpleasant actions stemmed from a fierce, selfish determination not to be baulked, no matter how many lives, or how much human suffering, stood between him and his ends.

Yet, despite these grievous faults, he could inspire so much devotion from Moses, for such a long period of time that, even at the end of his life when he was a bitterly disappointed man, Moses could continue to commend loyalty and obedience to the Israelites. But perhaps this steadfastness in his Master's service tells us more of Moses' sterling qualities than of Yahweh's capability of inspiring devotion. Or perhaps Moses was motivated, at the end, by fear of what his people might suffer if they continued to oppose Yahweh without his persuasive, and compromising, talents.

Other qualities which Yahweh displayed, and which we can admire, were persistence and determination, resourcefulness, and an almost unbelievable penchant for detailed planning. That he had what is called a 'legal mind' is beyond question; apart from his campaigns and the organization of his household, the vast mass of law and regulation that he laid down for observance by the Israelites staggers belief. That it was all tuned to a healthy desert existence by a nation that had to be exercised for warfare in all its public and private activities, suggests that it is unseemly for it to be continued as a religious ritual. And yet, who is to say that its continuation today is not a rewarding spiritual discipline.

Personal Ambition

There can be little doubt, as we have frequently pointed out, that Yahweh's activities, over a very long period of time, were directed to a single end. From first to last, over perhaps eight hundred years, he built up — by careful selection of its leaders — a nation whose loyalties were to be solely to himself. He extracted this nation from under the noses of one of the most powerful hierarchies in the known world; and then ruthlessly drilled and disciplined it, out of range of all civilized contact, until he considered the people to be ready for a military conquest. All this was undertaken in the guise of a benevolent altruism because he had made a Covenant with the earlier Patriarchs, in which he promised to make their descendants a great Nation, and to provide it with a country in the Near East — at the expense of the lives and happiness of those people already resident there.

But could this project have been purely altruistic? Surely, altruism must take into account the principle of the greatest good for the greatest number. And whatever was good, ultimately, for the Israelites was certainly not good for the maimed, the dead and the dispossessed in Canaan.

Was Yahweh trying to build up a cadre of special people who, because of superior spiritual characteristics derived from the Anannage blood that flowed through their veins, would leaven the World and advance the development of Mankind?

Many might answer these two questions in the affirmative; but their line of reasoning would not be sustainable. Such a hypothesis is completely untenable because Yahweh taught the Israelites — a timid and peaceable people before the Exodus — to be ruthless and implacable, to murder their captives, to pile up spoil and loot, burn cities, put whole communities to death by the sword and to evict tribes from territories in which they had been settled for hundreds of years.

If the Israelites, under Yahweh, had conquered the whole of the Middle East what kind of leaven would they have provided? Would not Persia, India and Europe have fallen next? And would the World not have been in flames and chaos?

The whole project was material and destructive, and diametrically opposed to the Anannage principles of peaceful exploitation of the good fruits of the Earth for the benefit of Mankind. A careful reading of the Covenant brings out the great importance of the venture to Yahweh, personally; it was his ambition to control the Israelites and, through them, that part of the Near East that was not already under his dominion. It should be remembered that

such nations as the Edomites and the Moabites were already friendly to Yahweh when Israel moved up the eastern side of the Jordan; they were instructed not to pick a quarrel with these nations.

Yahweh's association with Hammurabi shows that Babylonia, and probably Assyria, too, were under his sway in the second millenium BC, and in the first millenium were willing to do his bidding by overrunning the whole Israeli nation. Only the intervention of Michael, as we shall tell, saved the Israelites from extinction once Yahweh had broken with them.

Can we doubt that Yahweh's intent, at the very least, was to have military control of the whole of the Middle East, from the eastern shores of the Mediterranean to the western frontiers of Persia? Only such a vaunting ambition could explain his demonic anger whenever his will was opposed!

Much information has been assembled here, in an attempt to take a closer look at an individual Anannage principal than had been possible from the sketchy accounts in the Sumerian and Enoch-inspired chronicles. And although we have learnt much about the physical and technological attributes of the Anannage, we have to conclude that, in personality, mental stability and personal ambition, Yahweh was atypical of the senior hierarchy.

After the First Diaspora out of the destroyed Kharsag, the current Shamash was given the command of a City-State in what was to become Sumer. There, it is possible that his personal ambitions to rule a wider domain were born and stimulated.

These are speculations, but they are worth pursuing if their tentativeness is kept firmly in mind. Shamash's opportunity would have arrived when the Second Diaspora occurred, and the Anannage moved out of the Mesopotamian Valley to undertake their world-wide ventures. It may be that Shamash volunteered to stay behind to look after the Sumerian empire — if so, his colleagues might have been happy to agree. They must have valued stability in that area very highly.

Shamash would have been left in charge of the whole area with his own group of Serpent and Watcher helpers. He was then the Leader of that group of Shining Ones, and became Yahweh Elohim! The arrival of the Patriarchal family of Terah and his son Abraham in Ur may have given him ideas which, ultimately, led to the tragedies of the first millenium; to the decimation of a Nation, and to his own disgrace.

These tragedies will be briefly reviewed in the last section of this chapter which will lead, naturally, into the last chapter of all where the spiritual effects of the Second Diaspora will be discussed.

A Coda: The Replacement of Shamash Yahweh

After the mysterious departure of Moses, the history of Israel was one characterized by violent swings of the pendulum. Under the military leadership of Joshua, the Israelites established themselves in the land of Canaan, but repeated bouts of breaking the Covenant, followed by returns to favour, led to an unsettled period. This was followed by their dissatisfaction with the Judicial system of Government, and the adoption of a monarchy with Yahweh's reluctant acquiescence. Although this change raised barriers between Israel and Yahweh, the advent of David to the throne brought the theocratic ideal into full blossom — only for a decline to set in, again, after the heady days of Solomon. Then, after another period of uncertainty in which several kings maintained a devotion of Yahweh, the ingrained 'obstinacy' of the Nation brought the inevitable charge of infidelity, and breaking of the Covenant, from Yahweh — to be followed by military defeat, devastation of the land, and the dispersal into captivity of the people.

When the Judaic King Solomon died in the year 931 BC, the northern Israeli tribes seceded and the kingdom was divided into two; and internecine strife, attacks by Egypt on Judah, and by the Aramaeans on the northern tribes, were harbingers of the apparent end of a once potentially-great nation. With the assault by the Assyrian armies, first in the ninth century, and then more decisively in the eighth, Israel continued to founder. In 721 BC, Samaria fell and the last of the northern territories was submerged; but, with a series of remarkable revivals, the southern tribe of Judah managed to struggle on independently until the destruction of Jerusalem in 587 BC.

Under two exceptional kings, Hezekiah and Josiah, Judah staged both political and religious revivals, and it is recorded that Yahweh intervened to halt an invasion by Sennacherib in 701 BC, when Hezekiah was king.

[2 KIN 19:35-36 JB VB] That same night the angel of Yahweh went out and struck down a hundred and eighty-five thousand men in the Assyrian camp. In the early morning when it was time to get up, there they lay, so many corpses.

Sennacherib struck camp and left; he returned home and stayed in Nineveh.

The reign over Judah of King Josiah, from 640 to 609 BC, was remarkable as a period of religious reform which grew out of a seemingly prosaic act. The king sent his secretary, Shaphan, to

the High Priest of the Temple of Yahweh to order the smelting-down of silver which was kept there. The High Priest, Hilkiyah, informed Shaphan that he had found the sacred Book of the Law (the Book of Deuteronomy) which must have been lost, or hidden, and then completely forgotten, during the reign of the impious King Manasseh, the grandfather of Josiah. The king, greatly surprised, summoned all the elders of Judah and Jerusalem to meet him at the Temple.

[2 KIN 23:2-3 JB VB] ... In their hearing he [King Josiah] read out everything that was said in the Book of the Covenant found in the Temple of Yahweh. The king stood beside the pillar, and in the presence of Yahweh he made a covenant to follow Yahweh and keep his commandments and decrees and laws with all his heart and soul ...

All the cult objects of Ba'al were removed from the Temple and burnt outside Jerusalem; he cleansed the land of an absolutely extraordinary set of pagan shrines, including the House of the sacred male prostitutes in the Temple; the shrine of the Satyrs at the Gate of Joshua; the Furnace through which people passed their children in honour of Moloch; the Chariot and Horses dedicated to the Sun at the entrance to the Temple; and the high places which Solomon had built for Astarte, Chemash and Milcom.

It was said of Josiah that 'No king before him had turned to Yahweh as he did, with all his heart, all his soul, all his strength, in perfect loyalty to the Law of Moses; nor was any king like him seen again.'

And yet, despite all this, Yahweh did not renounce 'the heat of his great anger' which blazed out against Judah because of all the provocation that Manasseh had offered him. This Yahweh cared little for individual changes of heart, however sincere; and did not seem to know the meaning of forgiveness. He decreed, 'I will cast Judah away from me too, as I have already thrust Israel; I will cast away Jerusalem, this city I had chosen, and the Temple of which I had said, "There my name shall be."'

Josiah was killed by the Pharaoh Neco when he tried to prevent him from joining the Assyrians in their war against the Babylonians. His son, Jehoahaz, is reported to have done 'what is displeasing to Yahweh, just as his ancestors had done', and was carried off to Egypt in chains.

After the collapse of Assyria, Judah was forced to submit to Babylonia, the new master in the Middle East, and later rebelled to no avail. Retribution was swift and in 598 BC, Nebuchadnezzar's army captured Jerusalem and deported a part of its population.

Ten years later, another incipient revolt brought further retribution: in 587 BC Jerusalem was destroyed and a second deportation ensued — Judah was forced into exile in Babylon.

Yet all was not lost, and that most durable, and resilient, of all nations was to survive and even flourish, again — and it was this remarkable survival which justifies a Coda to this chapter.

Our informant on this phase of Jewish history was the prophet Daniel, that extraordinary individual who, having been selected for his outstanding characteristics, as a young boy, to serve in the court of Nebuchadnezzar, was to survive the 'fiery pit' under the same king; to be present at 'the writing on the wall' under Belshazzar; and to pass a night, unscathed, in the 'lions' den' under Darius. He was to have further adventures under still another king!

In the third year of the reign of Cyrus in Persia, Daniel, who was then known as Belteshazzar, received a visitation during which a revelation was made to him concerning a great conflict which was to take place in the Middle East. Part of the quotation that follows was recorded earlier in the chapter but is also apposite, here.

[DAN 10:2-8 JB VB] 'At that time, I, Daniel, was doing a three-week penance; I ate no rich food, touched no meat or wine, and did not anoint myself, until these three weeks were over. On the twenty-fourth day of the first month, as I stood on the bank of that great river, the Tigris, I raised my eyes to look about me, and this is what I saw:

A man dressed in linen, with a girdle of pure gold
round his waist;
his body was like beryl,
his face shone light lightning,
his eyes were like fiery torches,
his arms and legs had the gleam of burnished bronze,
the sound of his voice was like the noise of a crowd.

'I, Daniel, alone saw the apparition; the men who were with me did not see the apparition, but so great a tembling overtook them that they fled to hide. I was left alone, gazing on this great apparition; I was powerless, my appearance altered out of all recognition, what strength I had deserted me.'

This typical description has now become familiar. We can recognize one of the Anannage principals by his great size, his bronzed body, his fiery eyes, his shining face, and his loud voice. This was no apparition, for Daniel continued:

'I heard him speak, and at the sound of his voice I fell unconscious to the ground. I felt a hand touching me, setting my knees and my hands trembling.'

The Being informed Daniel that he had been in negotiation with the Persians:

The Prince of the kingdom of Persia has been resisting me for twenty-one days, but Michael, one of the leading Princes, has come to my assistance. I have left him confronting the kings of Persia and have come to tell you what will happen to your people in the days to come ...'

This was a way of preparing Daniel and, through him, the Jewish people in exile, for the conquest of Babylon by Cyrus, the Persian, and for their eventual release from captivity. The Being continued:

I must go back to fight against [wrestle, or argue, with] the Prince of Persia [Cyrus]; when I have done with him, the Prince of Javan [Greece] will come next. In all this there is no one to lend me support except Michael, your Prince, on whom I rely to give me support and re-inforce me. And now I will tell you the truth about these things.'

These two passages are revealing. Michael is referred to as the Prince of Daniel's people; hence Shamash Yahweh must have been superseded in that position. The Being who addressed Daniel was clearly Michael's superior, because Michael was stated to be supportive of him; he must have been the equivalent of our original Anu, or Most High, who had world-wide responsibility. Clearly the Shining Ones were thin on the ground in the Middle East at that time; and Michael had taken the position of Overlord.

The passages refer to a time when Cyrus, who had not long been on the throne of Persia, was beginning to plan a march through Asia Minor to attack the Greek empire. His first step had to be the unification of the small kingdoms around the true Persia — the central and southern part of modern Iran — and in particular the merging of Media, a powerful state on the north-western frontier, into Cyrus' growing federation.

Cyrus was successful in achieving this unification, but whether he received assistance from the Most High we are not told.

Israel had suffered grievously over the previous three hundred years, and even when King Hezekiah and King Josiah brought the people back into Yahweh's fold, his anger was so great that he refused to accept them and, doubtless, set the Babylonians to complete their final destruction. At that stage, the Council of the Shining Ones — or perhaps the Most High himself — must have replaced Shamash Yahweh with Michael, with instructions to effect the Conciliation. But the remnants of the Israeli tribes were firmly in the hands of the Babylonians, and an army was required to extract them.

The Most High appears to have devised the plan of persuading Cyrus to attack Babylon and release the Jewish people. But he must have had a great deal of difficulty with Cyrus, because he had to call in Michael to assist him. Despite their arguments, Cyrus set off through Asia Minor for his campaign against the Greeks.

Considerable pressure to turn back must have been brought to bear on Cyrus; what arguments were used we cannot tell — but, it is possible that the reference to talks with the Prince of Javan may hold the clue. The Most High may have persuaded Cyrus that he could prevent the Greeks from taking advantage of the situation, by getting their agreement not to attack Cyrus from the rear.

In the event, the arguments were successful and Cyrus turned back. He conquered the city of Babylon in 539 BC and released the Jews, some of whom returned immediately to the devastation that was Jerusalem.

The argument that the Anannage Princes put pressure on Cyrus is supported in the Book of Isaiah. The Book of the Consolation of Israel, which is the second part of Isaiah, refers to the calling of Cyrus. The pertinent passage in the Jerusalem Bible (IS 41:1-7) is entitled 'The Calling of Cyrus'; and, in a footnote, it is stated:

41a. Cyrus the future liberator of the people of Judah exiled in Babylon, plays a prominent part in the Book of Consolation. Yahweh establishes him, not to punish [like a Sennacherib or Nebuchadnezzar] but to set free ...

As a corollary to the saga of Cyrus, the question immediately arises — where did the Most High and Michael come from, in order to effect the rescue of Judah? We have heard nothing of them for many centuries. In our previous book (*The Megalithic Odyssey*) we traced the Anannage, after the Second Diaspora, from Sumer to Greece, and then through the Mediterranean to Britain and Ireland. And we suggested that after the sojourn in Greece, the departing Anannage were deified as the 'Gods of Olympus'; the solar expert Ugmarsh becoming Ogmios to the Continental Celts and Heracles to the Greeks.

Such a treatment ties in well with the current saga. If Anu (Most High) had been resident in a remote part of Northern Greece, it would explain the remark to Daniel: '... when I have done with him, the Prince of Javan will come next.' If, as we believe, Anu should be equated with Zeus (= Jove), he would have had influence with the Prince of Greece, and may well have been able to forbid him from attacking Cyrus from the rear.

The root of Zeus meant 'brightness', and there is no doubt that he was the Father of the Shining Ones. Javan is a word used in the Old Testament as a collective name for the Greeks; it has been connected with Javan, a descendant of Japheth mentioned in GEN 10:2. But we see it rather as a combination of Jav-an, or, perhaps, Jove-anu (*Jovis pater* being the Latin name for Father Zeus).

The change from the old Shamash Yahweh to the new Michael Yahweh may be detected between the first and second parts of Isaiah. The first part is still, in the main, threatening; it is full of devastation and 'rivers of blood'. It is in a piece with the Curse of the Covenant, and there is no difficulty in recognizing the same Yahweh who whipped the Israelites through the Wilderness.

But the second part of Isaiah, the Book of the Consolation of Israel, is totally different. It is full of hope, of justice, of love and redemption. Below are three passages that are indicative of the change; the first is pure Anannage sentiment. The Lords of Cultivation are rejoicing at a chance to make the desert of Jerusalem bloom, again. They would plan a new Kharsag — a new Garden in Eden — to rise out of the wilderness of devastation.

[IS 41:17-20 JB VB]

The poor and the needy ask for water,
and there is none,
their tongue is parched with thirst.
I, Yahweh, will answer them.
I, the God of Israel, will not abandon them.

I will make rivers well up on barren heights,
and fountains in the midst of valleys;
turn the wilderness into a lake,
and dry ground into a waterspring.

In the wilderness I will put cedar trees,
acacias, myrtles, olives.

In the desert I will plant juniper,
plane trees and cyprus side by side;

so that men may see and know
may all observe and understand
that the hand of Yahweh has done this,
that the Holy One of Israel has created it.

So descriptive is this poetic passage, that one can almost see a new Kharsag taking shape in a second barren mountain basin.

In the next passage, there is all the feeling of Archangel Michael, the 'kindly, compassionate one', as Enoch describes him.

[IS 54:7-10 JB VB]

I did forsake you for a brief moment,
but with great love will I take you back.
In excess of anger, for a moment,
I hid my face from you.
But with everlasting love I have taken pity
on you, says Yahweh your redeemer.

I am now as I was in the days of Noah
when I swore that Noah's waters
should never flood the world again.
So now I swear concerning my anger with you
and the threats I made against you;

for the mountains may depart,
the hills be shaken;
but my love for you will never leave you
and my covenant of peace with you will never be shaken,
says Yahweh who takes pity on you.

Finally, the conclusion of the Book of Consolation states:

[IS 55:12-13 JB VB]

Yes, you will leave with joy
and be led away in safety.
Mountains and hills will break into joyful cries before you
and all the trees of the countryside clap their hands.
Cyprus will grow instead of thorns,
Myrtle instead of briars.
And this will make Yahweh famous,
a sign for ever, ineffaceable.

Here, Yahweh — a loving, compassionate and nature-loving Yahweh — claims that he is now as he was in the days of Noah, which implies a change in personality. In fact a change of personnel.

The closing sentiments of Isaiah are unrecognizable as having any affinity with the hectoring Yahweh of the Exodus. But, whoever was speaking, there, accepted full responsibility for the tribulations of Israel. Each successive Yahweh, it seems, although he might change the policies nevertheless, accepted the actions of his predecessor as if they were his own.

Moreover, we do not believe that this was any ordinary succession. It is more probable that the Lord Anu had been absent for a period, and returned to find his subordinate acting in a manner which he would not have countenanced had he been in the area.

We would suggest, therefore, that the Yahweh of the desert wanderings, and of the conquest of Canaan, was removed from

his post; and someone more in the mould of the Being who held
the post in the time of Noah was installed —

‘I, Yahweh, who am the first
and shall be the last.’

The Unity of Truth

We have endowed him with sight and hearing
and, be he thankful or oblivious of Our
favours, We have shown him the Right Path.'

— *Koran*

It was the firm belief of the nineteenth century mystic and sensitive, Helene Blavatsky, that there had existed in the ancient, prehistoric world a 'Secret Doctrine' which constituted what she held to be the 'universally diffused religion' of that time. Furthermore, she forecast that, in the twentieth century of our era, scholars would begin to recognize that this Doctrine had neither been invented, nor exaggerated, but that its teaching reached back millienia to antedate the Vedas.

Certainly, her belief accords with our own researches. In the Secrets of Enoch, from which we have quoted widely, the Lord of Spirits is recorded as having initiated what may have been the documentation of such a doctrine, at a time close to 7200 BC.

[SE XXII:12 PP] Then the Lord called one of his Archangels named Uriel, who was the most learned of them all, and said: 'Bring out the books from my library, and give Enoch a pen for speedy writing, and tell him what the books are about.' And Uriel hurried and brought me the books, smelling of myrrh, and handed me a pen.

Whether Enoch made a copy of the books, or whether he took notes for his own use, we do not know. It is even conceivable that he might have translated them from *eme-an* into the language of his own people. What we do know, however, is that, many years later, when he returned to his family in the Lowlands, he took with him a number of books which he handed to his son, Methusaleh, with the instruction that he should study its lore and, ultimately,

pass it on to his children for the benefit of future generations of the Patriarchal line.

[EN LXXXII:1 VB] And now, my son Methuselah, all these things I am recounting to thee and writing down for thee, and I have revealed to thee everything, and given thee books concerning all these; so preserve, my son Methusaleh, the books from thy father's hand, and [see] that thou deliver them to the generations of the world.

These books have been lost, and no trace of their existence remains today. And it may, or may not, be of significance that Methusaleh died in the same year as the Flood occurred. If it is not of significance, then the books may have been carried in the Ark by Noah, and subsequently lost or destroyed.

But, because of the loss, traditional teaching of what were to become esoteric truths came to be by word of mouth; and the learning of these truths by rote — until men, once more, committed them to writing.

In the early days of man's development, the natural disseminators of all forms of learning were the Shining Ones. After the First Diaspora, they spread their knowledge widely throughout the Middle East, but this knowledge appears to have been confined to practical issues — writing, observational astronomy, simple mathematics, agriculture, building and crafts. No spiritual instruction is known to have survived from this remote period of 7,000 years ago; had it done so, it might have influenced early Sumerian literature, and prevented the denigration of the Anannage by the Babylonians.

The Second Diaspora of the Shining Ones dispersed this learning to many parts of the known world — to Western Europe, including Scandinavia, Britain, Ireland and France; to Southern Europe, including Italy, Greece, Crete and Cyprus; and to Egypt, Persia, India and, possibly, China (see *The Megalithic Odyssey*). But only in Egypt, Persia, India and China is there evidence of spiritual development, and awareness of eschatological problems, before the second millenium BC.

There could be two possible reasons for this restriction of spiritual development: (a) only the populations of the latter regions were sufficiently advanced, in the third millenium BC, for spiritual teaching to have been of any value; or (b) these regions came under Anannage control at an earlier stage — namely after the First Diaspora in about 5500 BC.

The case for preferring (b) — although (a) may also have some claim to truth — is to be found in the history of Egypt where a

figure with all the characteristics of an Anannage Lord appeared on the scene in the pre-dynastic period, possibly as early as the sixth millenium BC. This figure was Osiris, whose influence in Egypt was similar to that of Enlil in Eden. His appearance, there, suggests that after the destruction of Kharsag not all the Anannage Lords settled in the Mesopotamian Valley; Osiris moved to Egypt with at least three companions — Thoth, Anubis and Upuant — and, since there were fifty Anannage Lords, it is reasonable to suppose that others travelled even further afield.

Just as Kharsag can be seen to have been the first centre for agricultural teaching, so Egypt appears to have been the source of early spiritual teaching — though agriculture had to be taught there first. As the physical needs of Man were catered for by Enlil and Ninlil all over Eden, so his spiritual needs were fostered by Osiris and Isis, and kept alive by the continuity of the teaching fraternity at On for some four millenia, eventually to meet its own diaspora when confronted with the pragmatic standards of Rome.

The tragedy of the debasement of Knowledge in Egypt stemmed from the polytheism of the invading culture. When religions, and particularly those based on false premises concerning those they pronounce as 'gods', overtake simple spiritual truths the latter tend to be swamped in a morass of ritual and dogma. Elsewhere, judging from the teaching which appears to have sprung from an Anannage source — as in India — the early spiritual discussions were of an eschatological and cosmological nature, which placed Man in his true relationship with the Universe and with those little understood forces that lie behind it.

Man's experiences in this field are of a mystical nature, and the teaching at On fully reflected this; the tragedy of debasement lies in the injection of restricting dogma and mindless ritual into a process which should be as free as the air. The point has been well stated by Stace.

Most writers on mysticism seem to take it for granted that mystical experience is a religious experience, and that mysticism is necessarily a religious phenomenon. They seem to think that mysticism and religious mysticism are one and the same thing. But this is not correct.

There are several grounds for insisting that intrinsically, and in itself, mystical experience is not a religious phenomenon at all and that its connection with religion is subsequent, and even adventitious. In the first place, it seems to be clear that if we strip the mystical experience of all intellectual interpretation such as that which identifies it with God, or with the absolute, or with the soul of the world, what is left is simply the undifferentiated unity.

From what is left to us of early spiritual teaching, where it is still untouched by religious glosses, it is clear that the source from which the teaching sprang was rooted in this concept of the undifferentiated unity of all things. In our opinion, it is from the experience of this unity that religious dogmas have grown, in an attempt to pass on the knowledge of it, and to prepare the ground for it.

It seems to us that the multiplicity of religious statements of Mankind all say the same thing in different ways; indeed, sometimes they say the same things in the same ways, even though these statements are widely separated in time and space. That Man has been more concerned to foster the differences in these statements than in accentuating their basic similarities, is the second tragedy in the debasement of Knowledge.

The reason for this tragedy appears to be that, in the absence of his teachers, Man quickly lost touch with the unified reality; and, focussing his attention on personalities, placed the memory of them before the memory of their teaching. In Sumer, for example, which should have developed into the University of Mankind, the arrival of Semitic influence forcing the Second Diaspora, led through the cult of the individual to the worship of the individual; and worship led, in turn, to ritual and votive practices in which the pure flame of the spiritual teaching flickered and died, swamped by the deifying adulation of those who mistook the image for the substance.

Out of this adulation, which was not confined to Sumer and Babylon, and out of attempts to pass on experiences which were not understood, grew the religious precepts which were to cloak the Truth in a miasma of speculation, and to suppress those first, simple statements on Man's place in the Universe which he needs, desperately, to rediscover.

We have found glimpses of this universal Truth behind all the major religions; and, in this chapter, the intent is not only to expose these insights and demonstrate their fundamental unity and sameness, but also to determine where, in historical times, the emergence of spiritual teachers has attempted to turn Man back in the direction of the simple Truths. We shall continue as we began, by discussing what we know of Osiris, probably the earliest of the spiritual teachers to demonstrate to Man that he had an immortal soul.

Osiris the Good

Osiris, handsome of countenance, dark-skinned and taller than

all other men', is a mythological figure from the mists of ancient Egypt's earliest history. According to Gwyn Griffiths, the first mention of Osiris occurs in the Pyramid texts, the earliest religious writings in Egyptian literature, dated between 2500 and 2270 BC. The funerary texts of King Neuserre of the Fifth Dynasty were the first to bear his name, and a representation of him is said to appear in an unpublished fragment from the mortuary temple of a later Fifth Dynasty king, Djedkare. In this early literature, Osiris is depicted as a 'funerary god' giving those who trusted in him the hope of an eternally happy life in another world, ruled over by a just and good King.

Although the earliest evidence for the funerary cult is in the Pyramid texts of Wenis, dating from the closing phases of the Fifth Dynasty, the material is generally recognized to have been passed down from a much earlier period; a period which Griffiths suggests was in, or even before, the First Dynasty — with connections with the royal funerals at Abydos. And if the Egyptian *Book of the Dead*, which already showed the signs of debasement which was the tragedy of Babylon, is to be given the antiquity that many scholars place on it, Osiris's original teaching of the immortality of the spirit must have been undertaken at a time closer to the occupation of Kharsag than to that of the first Pharaohs.

In the mythological record, the principal Lords of Egypt reigned for a time and then retired to heaven. From this statement, we may assume that their permanent headquarters were in the Highlands of Eden, and that they were seconded to Egypt, probably for a fixed term, before being relieved by successors in their posts. It is recorded that Geb succeeded Ra on the latter's retirement, and Osiris succeeded on Geb's retirement.

The early dating of Osiris' tenure of office is also suggested by his first care which was stated to have been the abolition of cannibalism and the teaching of the first steps in agriculture to his still half-savage subjects. He taught the fashioning of agricultural instruments, the production of grain for bread, the growing of grapes, and the making of wine and beer. The close similarity between this description of his activities, and those of Enlil at Kharsag, make it clear that the Anannage had more than one 'civilizing team' in operation.

Osiris is said to have laid down rules governing 'religious practice' (although we cannot assess, over this long time-span, what meaning should be given to 'religious'), and to have constructed two kinds of flute to accompany ceremonial songs. We strongly suspect that this activity introduced music and singing, and probably dancing,

into occasions of social celebration. But, because of the later deification of Osiris, these joyful occasions passed into ceremonial as an essential accompaniment to the worship of the 'deity' — and an essential accompaniment it has remained to the present day.

Later, he built towns, and gave his people just laws, as a result of which he became known as Omnophris — 'the Good One'; an epithet reminiscent of the Daghdha Mor, in Ireland — 'the Good God'.

The original spiritual teaching of Osiris has no record as such, and we can only make assumptions about it based on what is known of later practices after the teaching had become debased. In quite early times there were ritual practices for the élite, using an advanced psychology. There were temples set aside, within the larger Temple complexes, for the Secret Mysteries which were quite apart from the mainstream of common worship.

These secret mysteries were known as the Rites of Osiris, and it would seem reasonable to assume that they would have stemmed directly from the original teaching, even if confusions and deviations occurred with time. In particular, the purest and most concentrated strains of the teaching concepts might be expected to be found in the ceremonies of Initiation which were the groundwork for the spiritual development of the novitiate. On this subject, we quote from Brunton.

The experience of initiation was a miniature duplicate of the experience which was destined to become that of the whole human race through the processes of evolution — the sole difference being that, as the former was a forced hurried growth, an artificial process like entrancement was employed, whereas with the latter both psychic and spiritual development would proceed naturally.

...

The principle which lay at the back of it was that man's normal worldly nature could be temporarily paralysed by a profound lethargic sleep, and his usually unnoticed psychic, or spiritual, nature awakened by processes known only to the hierophant ... Only in such a state was it possible for man to perceive the spirit-world as it was perceived by the spirits, themselves, to see visions of the gods and angels, to be taken through infinite space, to know his innermost self, and, ultimately, to know the true God.

...

Only the supreme hierophants, themselves, at one with their divinities, their wills blent with his, could by their astonishing divine force arouse the candidate to consciousness of his superior nature. This was the noblest and most impressive revelation then possible to Egyptian man, and still possible, albeit through other ways, to modern man.

Osiris was intimately connected with that mind-opening experience

which is known to have been undergone by such famous initiates of the ancient world as Pythagoras, Sophocles, Aeschylus, Solon, Cicero, Pindar, Heraclitus and Plotinus among others.

Brunton continued:

The highest doctrine of the Egyptians, that which was the theoretical basis of the loftiest degree of initiation, was that the soul of man must eventually return to the Divine Being from which it was first rayed out, and they termed this return 'becoming Osiris'. They held man, even here on earth, to be potentially an Osiris. In their secret manual of initiation, *The Book of the Dead*, the released soul of the candidate is directed to protect itself in its long and dangerous journey through the underworld not only by the use of amulets, but by boldly proclaiming 'I am Osiris'.

In the Akkadian narrative of Atra-hasis, referred to in Chapter 8, when Enki was assisting Belet-ili in the delicate operation of hybridizing Lordling stock with a human female strain, he exclaimed:

'Let the hybrid receive *spirit* from the Lordling's flesh, and then let us not forget that living man will have a *spirit*'.

The primary distinction between the Anannage and Man, despite their genetic compatibility, appears to be the possession by the Anannage race of a full measure of the quality, or essence, which the Akkadians termed *e-te-em-mu*, and which the authors have translated as 'spirit'. The problem with such esoteric terms is that, even if we knew what we meant by 'spirit' (which we do not), there is no way of knowing what the Akkadians meant by *etemmu*. The nearest that we can get to it, is to describe it as 'an indefinable essence that lives on after the death of the body'. Therefore, by hybridizing their stock with the human strain, the Anannage had conferred a degree of immortality to Patriarchal Man. And this concept is compatible with the beliefs of the early Egyptians.

But, in raising this point, we make further difficulties for ourselves. The early Egyptians were not of the Patriarchal stock produced in the laboratories of the Building of Knowledge in Eden — they were descendants of the original Cro-Magnon race. If, then, the Egyptians, too, had within them the seeds of immortality, this strengthens the case for considering Cro-Magnon Man as a hybrid of Anannage and Neanderthal strains; Osiris would not have encouraged his Egyptian subjects to believe in an afterlife unless he knew that they possessed the essence of *etemmu*.

The quintessence of the Egyptian mystical teaching, and indeed

of most later spiritual instruction, appears to have been the emphasis on this Anannage quality which we all possess in some degree; and which, if we can bring it into our consciousness and develop its full potential, is capable of raising us to the level of our 'divine' progenitors.

But the rapidly accelerated release of this potential in one undergoing Initiation was held to be a very dangerous procedure, as Brunton continued to explain.

The hierophants who had undertaken to initiate a candidate likewise undertook a heavy responsibility. His life was in their hands. For an unexpected intruder to interrupt the sacred rite of initiation meant his death, no less than an unexpected intrusion upon a delicate surgical operation in our time might mean the death of the unfortunate patient. And what, after all, was initiation but a kind of psychical operation, a separation of the psychic from the physical part of man?

Plotinus was also well aware of the pitfalls and psychological traps of the Mysteries when he wrote:

This is the purport of that rule of our Mysteries: Nothing divulged to the Uninitiate: the Supreme is not to be made a common story, the holy things may not be uncovered to the stranger, to anyone that has not attained to see. ...

Things here are signs; they show, therefore, to the wisest teachers how the Supreme God is known; the instructed priest reading the sign may enter the holy place and make real the vision of the inaccessible.

It is interesting to note that Plotinus's profound remark comes from the *Enneads* under the heading, 'On the Good, or the One', a description that was applied to Osiris.

This taboo on the divulgence of the 'secrets' to any who were not initiated takes us back to those secrets which were divulged by the apostate Watchers to their wives and children, and which caused such consternation in the Angelic settlement. It is possible that, after that fiasco, a much closer control was kept by the Anannage on those to whom the mysteries were communicated.

Whether Osiris's love of music was a characteristic of the Shining Ones or whether it was a personal idiosyncrasy, we cannot tell; certainly, music is not mentioned in the Kharsag epics, or in the records of Enoch, but these concern a very early period in Man's chronicles of the Anannage. However, the traditional association of Angels with harps, trumpets and other musical instruments, and the well-documented harp-playing by the Tuatha De Danann at Tara, both suggest an innate love of music; and yet Osiris may have been a virtuoso in his own right.

Mozart's opera, *The Magic Flute*, was based on Freemasonry ideas and beliefs — which, themselves, had their origins in ancient Egypt — and on the influencing powers of music. The flute was used to charm wild beasts but, in a contemporary illustration for the opera, the wild beasts are shown as primitive men. This is a concept entirely in character with Osiris because, in his travels, he is recorded as having subjected the peoples of the countries through which he passed, by winning them over with songs and the playing of his musical instruments. It was a more effective method, possibly, than our tradition of 'beads for the natives'. In the opera, Sarastro sings in his first aria:

O hear us, Isis and Osiris
 For these that seek your light we pray;
 In all their perils grant them patience,
 And lead them safe in Wisdom's way.

The equal standing of the enlightened woman with the enlightened man is worth noting as a concept which faded with the passing of the ancient order.

The next quotation from Paul Brunton is of value for the light that it may throw on the practice of the very ancient World of referring to the senior Shining Ones as 'Serpents'. It suggests that the Serpent, or Snake, was a symbol among the ancient Egyptian hierarchy for the energizing, creative force of the Supreme Spirit.

The serpent is self-moving; it is unassisted by hands, feet or external limbs. So, too, is the Creative Force entirely self-moving as it passes from form to form in its building of a whole world or a single creature ...

It stood, in these innermost rites, for the working of the Force which freed the soul of man during initiation, a force which slowly crept through the body of the entranced initiate almost exactly like the slow creeping of a snake.

This passage may be compared with the Indian concept of the Kundalini, which is defined by B. K. S. Iyengar as the divine cosmic energy, symbolized as a coiled and sleeping female serpent lying dormant in the last nerve centre at the base of the spinal column — the Susumna. When this rises to pierce the chakras right up to the Sahasrara — the thousand-petalled lotus in the head — then, he says, the Yogi is in union with the Supreme Universal Soul.

In this mystical connection between a basic, energizing cosmic force and the symbolic form and movement of the serpent, may lie the real explanation for the use of the term 'Serpents' for the senior Shining Ones in the Garden in Eden, and the term 'Serpent

Lady' for Ninkharsag. In this context, the appellation would have a spiritual connotation rather than an intellectual one. The Senior Anannage would have been the 'Initiated Ones', members of a higher spiritual order than that which embraced their juniors.



In ancient times, the 'healing force' was considered to be just such an energizing force, and it would have been entirely in character with this concept for the powers and skills of Raphael, and his medical group, to have been associated with the Kundalini — the coiled serpent. This would have been personified in Belet-ili because of her biological ability to direct the force into the creation of life.

Thus, it may have been the spiritual attainments of the 'Serpents' that provided the energy which powered the shining countenances of the Anannage, and their fiery eyes. If this is so, we have discovered another dimension for the Shining Ones; a dimension which would have allowed them to organize the spiritual development of the human race as well as its physical needs.

We have chosen to discuss the broad aspects of the initiation rites of the Mysteries of Osiris, at some length, because these activities recur again and again, as a unifying thread, throughout later world religions. The desire for union with the 'One Good God'; the willingness to work towards that goal; the spiritual exercises; the instructions of the priests; and the final achievement of joy and liberation; form a pattern which is repeated, almost universally. Life after death — if the heart has proved true — is also an embedded tradition which stems from Osirian and, therefore, Anannage teaching.

In ancient Egypt, Truth was symbolized by a goddess — Maat — who was depicted sitting on her heels. She was the goddess of Justice, too, and images of her stood in the halls of Justice, the Law Courts, as a constant reminder of the power of Truth. Upon death, the heart of the dead person was visualized as being weighed in a balance against the figure of Maat (often represented by a vertical feather) in the opposing pan. It was said that the gods loved Truth above all other things, and they could not be offered anything which they enjoyed more. We believe this to be a commentary on the nature of Osiris, and on the character of the Shining Ones. It suggests a constant pre-occupation with the pursuit of Knowledge — a seeking after the Truth; their unalienable concern with which must have been perplexing to the simple minds of early men.

The name of Osiris, itself, makes a fascinating study; though scholars differ widely as to its meaning. The expression is the Greek interpretation of an Egyptian word, the earliest form of which was

written with the hieroglyph for a 'throne'  , followed by the sign for an 'eye'  . Phonetically, it was transliterated as *wsr*. Later on, there were many variations both in the signs themselves and in their order, and this could have been due to the practice of paronomasia (punning) which, like the Sumerians, the Egyptians delighted in using.

Because the Egyptians had a delight in paronomasia, and particularly in their religious literature, they would have been able to assemble a variety of meanings within one composite name-sign. We suggest, therefore, that modern scholars are probably nearly all correct in their varying interpretations. Osiris may have meant — 'doing much' (Iablonski); 'the Judge' (Sharpe); 'the son of the earth' (Louth); 'the residence of the sun' (Lefebure); 'he who occupies the throne' (Erman); 'the might of the eyeball' (Brugsch); 'he who takes his seat, or throne' (Budge); 'he who created justice' (Westendorf); and 'the Mighty One' (Gwyn Griffiths).

All these could have been valid epithets for Osiris, 'king' and 'god' to the early historic and prehistoric Egyptians. They reveal an important Being, held in awe, who had a powerful connection with the Sun; who created just laws and made judgements; and who, in his earliest contacts with the people of the Nile Valley, brought to them those skills in agriculture and food production which were to transform their lives. As such, he is a familiar figure in this study — a Lord of the Anannage, a Shining One.

In the second Kharsag epic, we recorded the arrival at Kharsag of 'the Anunna, the Many Wise Ones'. The three consonants forming the root of the phonetic interpretation of Osiris's name — WSR — we believe to be the root, also, of an early Indo-European word which has come down to us in the English term 'wizard', and the Arabic 'vizier'; both of these have connotations of 'wisdom', which, basically, also has the same root. Osiris was one of the 'Wise Ones'!

Zoroaster, the Prophet of the Persians

Zoroaster, or Zarathushtra, as he was known in his native Persia was the most magnetic personality of any spiritual leader to emerge in the Middle East in ancient times. Because of the destruction of much of the sacred writings in Persia, at the time of the Moslem invasion in the seventh century AD, only sporadic accounts of Zoroaster and his life are still available to us. Rustomjee, his Parsee biographer, claimed that he lived 'ages before Prophets like Abraham, Moses, Buddha, Confucius, Jesus and Mohammed'.

This quoted span of two and a half millenia is unhelpful in placing

Zoroaster in a chronological context. Of more value is the undoubted influence which he had on the thinking of post-exilic Jews, and on the spiritual life of the Mediterranean area immediately prior to the birth of Christ. As a result of this, many scholars place his birth around the beginning of the sixth century BC; but the possibility of a much earlier dating should be borne in mind.

There are traditions of a miraculous birth, but these are impossible to substantiate. He is also said to have smiled at birth in a manner reminiscent of the baby Noah. At the age of fifteen, Zoroaster started to meditate alone on a mountain, and began his mission to humanity fifteen years later, at the age of thirty. He was unhappy about the moral state of his country and wanted to find a solution to the unhappiness of men; this led him to leave his father's house, and to set out across-country with a band of followers. Reaching the River Abahi, he walked across it on the surface of the water, and helped his followers to do the same.

On the far bank, it is claimed that Zoroaster was 'transfigured'; in the words of Rustumjee, 'his body became purified and began to glitter, just as gold becomes purified when melted over the fire'. His mission in life, as he saw it, was first to perfect himself, and then to teach all humanity to achieve the same. To this end, he advocated a pure diet to keep the body strong and vital, and so develop the powers of the mind in man on the 'Path of Righteousness'. He is stated to have been the greatest healer of diseases, and of disorders of the human system, of his time — solely through his spiritual powers.

Zoroaster traced all evil to the mind of man; and disease of the body was considered as much an evil as any other disorder — it had to be overcome by knowledge, concentration, and a rosary of a hundred and one beads worn as a girdle. This girdle was used as a symbol to denote the supreme energizing powers of his Heavenly Father, just as fire and flame were his symbols for the divine Spark of God. The sacred girdle continues to the present time, being worn on the white garment of the Zoroastrian from the time of his initiation into the Faith. We see in this energizing girdle the same principles as in the serpent of Osiris and the Kundalini of the Hindu. And we should recall, also, the words of Daniel when he was visited by the Anannage Prince on the banks of the Tigris:

... and this is what I saw: a man dressed in linen with a girdle of pure gold round his waist; ...

There are many instances, in the literature, of the Anannage Lords

being dressed in white linen with girdles around the waist.

The teachings of Zoroaster were based on belief in the One Good God — Ahura Mazda — whose name combined the elements of wisdom and light, and whose symbol, the Winged Disc, has been shown by us to have parallels with the Egyptian symbol, the Eye of Horus; parallels sufficiently compelling to argue a common origin. And these two symbols have so much in common with the aerial craft of Yahweh, that the possibility has to be considered that Ahura Mazda was the Persian name for the Supreme Commander of the Shining Ones — the Lord Anu, the Most High.

Admittedly, Ahura Mazda is worshipped by the Zoroastrians as the Supreme God who is an ethereal Heavenly figure, above all earthly matters, but this view was also taken of Anu by the Babylonians; and of the Most High by the Jewish people. They both thought of their Deity as being resident in high 'Heaven', not appreciating that this was an alternative name for the Highlands of Eden.

If we assume this equation of Ahura Mazda with Anu, it becomes possible to suggest that he and Zoroaster may have been contemporaries, and may even have met. If this were the case, we could state that, although Zoroaster's spiritual teaching, stemming from the Anannage, would have been without flaw, the later religious interpretations of the Zoroastrians must be considered suspect.

Zoroaster spoke of a future life, a last judgement, the immortality of the soul, and of a divine-human Saviour to come. That Isaiah also prophesied concerning a divine-human Saviour should not surprise us; the two men may have served two fraternal Masters who, doubtless, were aware of the long-term plans for the spiritual development of Mankind.

He taught that when the Golden Millenium finally arrived, and God's creation was merged with God, a man's soul would retain its own personality while God retained His own unique personality, transcending all others. At that time, man's mind would have been so reformed and purified that God's plan would have been accomplished, and the purpose of His creation would have fully realized His highest expectations.

The reader will already have detected many similarities between Zoroaster and Jesus of Nazareth whom he pre-dated by at least six hundred years. These similarities include a possible 'miraculous' birth; a teaching life that began at the age of thirty; a band of followers; the ability to walk on water; transfiguration; an ascetic life; great powers of healing; and a spiritual dependence on a 'Father in Heaven'.

Furthermore, there are distinct similarities in the teachings of the two 'Prophets'. Zoroaster's was based on the concept of being — the ability of the individual will to choose good ways or bad ways; the simple slogan was 'Good Words — Good Thoughts — Good Deeds', exhortations which are at the root of Christian teaching, too.

The Sacred Avesta puts into Zoroaster's mouth, the statement:

Therefore, build not thy faith upon what is transitory and impermanent. It is not the purpose of God that I should forgive sins, and relieve thee from the just reactions of the deeds thou hast done in this life. Therefore, upon thee and thee alone rests thine future happiness. Thou shalt reap but the fruits of that which thou hast sown. If thou hast sown good seeds these shall bear forth good fruits.

Apart from the slight difference in attitude to the forgiveness of sins, this teaching exactly parallels the New Testament teaching:

[MAT 6:19-21 JB VB] Do not store up treasures for yourself on earth, where moths and woodworm destroy them and thieves can break in and steal.

[MAT 7:16-18 JB VB] ... You will be able to tell them by their fruits. Can people pick grapes from thorns, or figs from thistles? In the same way, a sound tree produces good fruit but a rotten tree bad fruit.

That these parallels may exist because of the presence of a common strain of ancient teaching is suggested by a similar quotation from the Indian Upanishads, many of which predate Zoroaster.

[KATHA UPANISHAD: VB] I know that treasures may pass away and that the eternal is not reached by the transient. I have thus laid the fire of sacrifice of Nachikita, and by burning in it the transient I have reached the Eternal.

The contents of the original Avesta are stated to have consisted of all the Lore of the World, and the Revelations concerning the mysteries of Nature; and also God's admonitions in relation to life's journey in this and other worlds. That the Avesta may have been taken from a version of the Anannage books, is a distinct possibility.

That Zoroaster, its Prophet, was something more than a teacher of spiritual values is suggested by the following words of Rustomjee and David Amman:

(i) Zoroaster's laws for the cultivation of the soil, his rule of agriculture and pasture, his directions to Mankind to protect the innocent animals of the world, were intended to make this earth a truly joyful spot in God's Universe.

(ii) Should modern science deem it worthy and be able to understand the real meaning of the spirit of the Avesta, it would soon find out that Zoroaster knew all the laws and operations of nature far better than all the philosophers, scientists and astronomers of today. Galileo, Newton and Kepler would have to learn from their master astronomer. Darwin would be put to shame if he understood the theory of evolution as taught by Zoroaster. Practically all the precepts of purity, all moral and religious exercises, all sacrifices and healings were based on the deepest and profoundest studies of Nature's laws in all domains, physical, spiritual and intellectual.

(i) from Rustomjee; (ii) from David Amman's 'Appreciation' of *Gems from The Divine Songs of Zoroaster*.

Brave words, indeed — but impossible to substantiate. And yet there is much that is familiar in this statement of the existence of an ancient wisdom, committed to writing in the dimly perceived ages of prehistory, and subsequently lost to the world.

The teaching outlined by Amman is the overt expression of Zoroaster's philosophy and ethics; but, as in Osiris's teaching, there was a covert expression reserved for selected disciples after a period of initiation. One such privileged disciple was Gushtasp, a provincial ruler in Persia. The secret teaching concerned the realities of life and death, and closely followed the Rites of Osiris. Rustomjee describes a part as follows:

When therefore the proper time had come for initiating them into the mysteries of the Soul, Holy Zarathushtra made formal offerings to Ahura Mazda of sanctified bread, milk, flowers, pomegranate and the juice of the Haoma plant. Gushtasp was then directed to partake of the 'juice of the haoma plant'. When this was done, Gushtasp fell into a trance in which condition he remained for three days. In this condition, Gushtasp had an inner vision of the peregrinations of his Soul to the Spiritual Realms. The splendours of the spirit-world created a profound impression upon Gushtasp.

And later:

Zarathushtra felt sanguine about the ability of these three chosen men of Gushtasp, and was willing to impart to them that hidden knowledge about the mysteries of Nature and Science.

With reference to the 'juice of the haoma plant', Zoroaster stated to Gushtasp:

Behold within you the Haoma-Tree that grows in the sea of Vourukash that is also within you.

In interpreting the symbolic meaning of the Haoma-Tree, Rustomjee considered that Zoroaster was alluding to the human framework as being comparable to a Haoma-Tree. The human backbone reveals the stem of that tree and its branches are spread out in the body. The tree — the cerebro-spinal system — contains a fluid that has its link with the machinery of the human mind. Gushtasp was given the juice of the crushed plant as a symbol of that rich fluid within his own system that laved the human brain, and which was responsible for all actions of the human soul.

Gushtasp's one purpose in life, from then on, lay in keeping pure and unsullied that Haoma-Tree in his system, the juice of which was the be-all and end-all, of his happiness and sorrows. Medical science, wrote Rustomjee, is very gradually beginning to see the vital necessity of conserving the purity of that fluid which is medically known as the cerebro-spinal fluid. The entire ritual of Zoroaster's religion, on the subject of the crushing of the Haoma plant, was to impress upon Mankind the potency of the cerebro-spinal fluid in the human framework.

Whether this symbolism was really part of Zoroaster's teaching, we find it hard to decide; certainly its similarity to the principle of Kundalini is striking, and also to the concepts of Osiris, but the possibility that Rustomjee, himself, or earlier writers, have superimposed Hindu thinking upon original Parsee concepts has to be borne in mind.

The importance of the Haoma-Tree to our study is that it may have had a connection with the Tree of Knowledge as described in the Garden in Eden. The use of its juice as a hallucinogen to assist the initiate to free himself from his body, and to allow his mind to reach higher states of consciousness, is a rational possibility — one which would link the covert practices of Zoroaster with those of Osiris, and with those of the Angels.

Gotama — the Buddha

Siddhartha Gotama was born in 563 BC into a noble family in Kapilavastu, a city of north-eastern India, the exact position of which is not known today, but which may have been within the area covered by the modern state of Nepal.

Gotama became the Buddha — the enlightened one — after a spiritual struggle lasting six or seven years. The first part of his name, Siddha, is a word meaning 'sage', 'seer', or 'prophet'; and also, according to a definition by Iyengar, a 'semi-divine being of great purity and holiness'. But whether this was a name given at birth, or one that became attached to him in later life, after enlightenment, is not known.

As with other outstanding spiritual teachers, our knowledge of his life and personality is partly based on sacred writings, and partly on legendary traditions. Of the legends, Bouquet wrote in summary:

There was an angelic annunciation [by Devas] to his father. His mother was a virgin for thirty-two months [sic]. Devas [angels] sang at his birth. Asita ... predicted his future greatness. He fasted forty-nine days, and was tempted by Mara, the spirit of evil, to turn the Himalayas into gold. He performed thirty-two healing miracles, was transfigured, had an original band, or Sangha, of twelve followers, fed 500 persons from one small cake, had a disciple who walked on water and sank [cf. the apostle, Peter], and when taken to a temple for a ceremony, conformed, but said that it was not necessary.

Of course, Bouquet has selected these legendary episodes to illustrate their similarity to those in which Jesus of Nazareth was involved. Care has to be taken in weighting such selections, but the ten chosen episodes are so remarkable in their compatibility with events in the New Testament that they must have some significance in uniting the lives of two spiritual leaders separated by nearly six hundred years of time. What that significance could be will be considered later.

In contrast to the humble setting of Jesus (according to the Gospels), Gotama was brought up in luxury as a prince who would succeed his father in ruling a minor kingdom. This luxurious life only satisfied him during his youth, and at the age of twenty-nine (his thirtieth year) he set out from the palace, leaving his wife and small son, to find the meaning of human existence. He travelled widely and underwent many privations but, over six years, he failed to find what he sought. Finally, in a mood of desperation, he sat down under a *peepul* tree (the sacred fig) and meditated in what can only be described as a 'do-or-die' attitude.

Possibly through the intensity of his concentration, or the depth of his desperation, enlightenment came to him under the tree near the small town of Uruvela, south of Patna. Out of this enlightenment, broadened by subsequent experience and his tolerant Hindu heritage, he developed a system of teaching for the people of India which was more advice than commandment.

This advice was for men to make their choice of living in the right way, closely paralleling Zoroaster; to do good not harm; and to follow, in everything, the concept of moderation. And, most importantly, to conquer desire, thereby attaining detachment from all temporal things. He prescribed a number of right-orientated rules for living, including:

right belief (freedom from illusion — *maya*);
 right intention (also a tenet of Islam);
 right word — truth and openness;
 right conduct — peaceful and pure;
 right living — causing no injury to others;
 right effort towards self-control — in effect, self-discipline;
 right thinking — applying the mind to religious experience; and
 right meditation — on all the mysteries of life.

These rules are very much at one with the good thoughts, good words and good deeds of the Zoroastrians; but, as practical rules for the ordinary man, they perhaps go a step further and attempt to bring mysticism — which Zoroaster would have reserved for covert teaching — into daily life.

According to Bouquet, Gotama sought to be practical, and to make others practical — to uplift while keeping the feet on the ground. In this very sensible precept, he echoes the Sufis, and anticipates the advice of Jesus to be 'in the World, but not of the World'. Bouquet considered it clear that, in the main, Gotama accepted the Upanishadic background of the Unknowable Absolute — and the Great Self, profound and fathomless.

His basic aim was to live — and to teach how to live — a chaste, temperate and kindly life of moderation by the aid of this Inner Light. In these concepts we are reminded of Jesus's Kingdom of God — which is within — the attainment of which should be the first principle of life.

According to the Dhammaparda, which is an accumulation of Gotama's sayings (some of which he may have written himself), he interpreted the lessons of the Upanishads for his contemporaries, the ordinary men and women. He abandoned caste, saying: 'The narrow-minded man thinks and says, "This man is one of us; this one is not, he is a stranger." To the man of noble soul the whole of mankind is but one family.'

The message of the Upanishads, which grew out of the more ancient Vedas, the Books of Knowledge, was that in everything there is a Spirit, all knowing but unknowable, ineffable; and that the contact with this Spirit is the only goal worth working for in the life of a man. This Spirit, the fundamental of all existence, is stated to be 'Brahma'.

The experience of the reality of the Supreme Spirit takes place in a different state of consciousness — not waking, not sleeping, not dreaming; and all man's energies should be directed towards attaining that fourth state. The experience is indescribable.

Although indescribable, the experience is common to all three of the teachings which we have considered so far. In all three, it is the ultimate goal desirable for mankind; only the method of achievement varies. To the Osirian, it was achieved by rites of initiation assisted by a hierophant skilled in teaching, and helping, its attainment; the Zoroastrian hierophant achieved it with the help of the juice of the Haoma plant — which may have been available to the Egyptian as well. The followers of the Buddha, on the other hand, attained it solely by self-discipline and application.

In the Upanishads, a way of living is revealed by which the individual is enabled to exist in tune with the Infinite. That way is meditation upon the Supreme Spirit; and, by the practice of self-discipline, encouragement of oneself to triumph over the vanities of the little spirit in man. Gotama regularized such practices of self-discipline to prevent them from getting out of hand. Self-discipline was not to become too austere; meditation was not to be forced on a body weakened by too much fasting. He understood man's task in life to be a progression towards a richer, inner life, guided by the Supreme Spirit within each person; very much as Abraham Maslow, much more recently, visualized the development of people into self-actualizing, fully-rounded personalities.

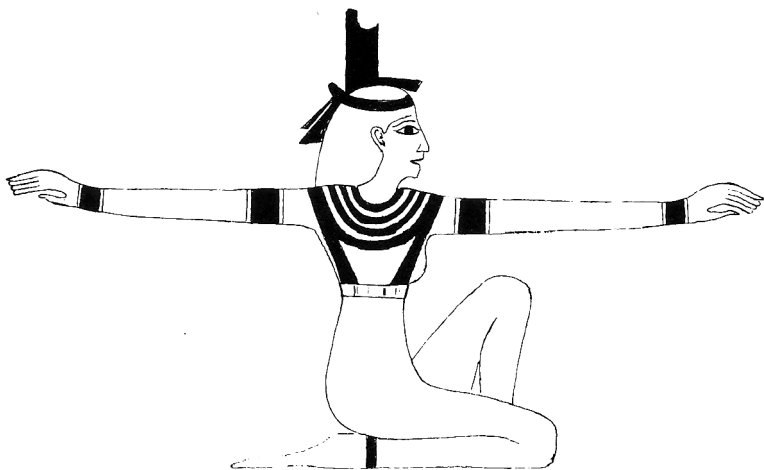


Figure 8. Isis in a Yoga Posture — seemingly wearing 'leotards'.

Although Gotama did not dwell on the subject, the Hindu of his time believed in reincarnation; and Bouquet commented that primitive Buddhism, as distinct from institutionalized Buddhism, even has traces of a post-mortem tribunal with an adjudicator, or controller, who was called Dhamma-Raja, the 'Lord of the Way'. If this is so, there appears to be common ground with the Egyptian concept of weighing the heart of the dead against Truth, in front of the Judge of the Dead.

Gotama was a practitioner of Yoga, as it can be no coincidence that he was so frequently portrayed meditating in the Lotus position. Yoga is very much older than the time of Gotama; its beginnings are so ancient as to be undateable. A Sumerian figure of a woman in an attitude of meditation can be dated to the end of the fourth, or the beginning of the third millenium BC; while a seal from Mohenjo-daro, in the Indus Valley, shows a male figure sitting in a cross-legged position with hands outstretched, also in an attitude of meditation — it is dated to between 2500 and 1700 BC. Isis, the consort of Osiris, is pictured in a Yoga pose, ostensibly wearing leotards, in a wall painting in the tomb of Seti I (*Figure 8*); and there is a modelled likeness of a young Pharaoh on a plinth, possibly Ramases II, in an obvious pose; and a statue of the so-called 'suppliant, Nekhtarch' similarly holding a Yoga posture.

Yoga was, and is, the practice of self-harmony with a view to spiritual development and transcendence of the spirit over the body, leading to the yoking of that spirit with the Supreme Spirit. As such, and in view of its great antiquity, Yoga may be the common, practical thread which has linked all the earliest and purest forms of the great religions. Using bodily postures to achieve that control over the body and mind that Gotama advocated — and not least in disciplining the will — Yoga may also be a pointer to that single source of spiritual teaching which is beginning to appear in our study.

The exercise movements which are part of Yoga practice are called *asanas*, and some records suggest that they were evolved by wise men of the past who, concerned at the brief expectation of life, set out to create a means of raising the standard of health, and of increasing the life-span. These exercises form the third state of Yoga — Hatha Yoga; the first two being Yama (ethical disciplines) and Niyama (rules of conduct for individual discipline).

There are physiological reasons for the postures, according to the results that they bring about. The Lotus position, for example, is favoured by yogis as a meditation pose because of the way that the folded legs cut off the circulation and release more blood to

the brain. The back is kept straight to allow the flow of energy upwards through the spinal column without hindrance. At some time, a straight back and moral rectitude became intimately associated.

There is, too, in the practice of Yoga, such a thing as a sequence of *asanas* — a group of exercises worked out to have a cumulative effect. One of the sequences is known as *Suryanamaskar* — ‘Salutation to the Sun’, and is described by Andre van Lysebeth.

It is made up of twelve successive movements, repeated one after the other, which serve to bring the whole muscular structure into play, warming it up and conditioning it for the *asanas*.

Suryanamaskar has been extolled by the Rajah of Aundh as producing ‘health and strength, and the efficiency and longevity which is the right of every human being’. It is intended to be a daily routine, a maintenance exercise for awareness and development. More significantly, it requires only two square metres of space, and has a remarkable resemblance to the Moslem prayer sequence; and it may be that the kneeling posture of the praying Christian has a common origin.

Somewhere in the distant past, Man discovered a series of physical exercises which not only improved his bodily condition, and prevented an early death, but also stimulated his spiritual experience and brought him closer to the Supreme Spirit — exercises which only required a very small area of space. They became ‘religious exercises’; and we believe that this implies that they became associated with the racial memory of man’s ‘divine’ benefactors. Of course, it would be pure speculation to suggest that early Man had copied what he had seen the Anannage doing; and yet such exercises would have been essential to health in any protracted travel in a restricted space.

In the introduction to his translation of the *Bhagavad Gita*, which has much to say on the subject of Yoga, Juan Mascaro stated:

It is obvious that the spiritual yoga of the *Gita* is love; but yoga also means ‘*Samadhi*’, a state of inner communion with the object of contemplation. When this contemplation is turned upon any being or object in creation, we have poetry; when it is turned towards the Source of all creation we have light, spiritual vision. Inner yoga is said to be above the Scriptures, because the Scriptures may be contradictory: above all past and future Scriptures the *Gita* places spiritual experience.

This experience, in its highest form, is the enlightenment which Gotama discovered for himself under the peepul tree. In the *Dhammaparda*, he wrote:

[DH:153-154 VB] I have gone around in vain the cycles of many lives — ever striving to find the builder of the house of life and death. How great is the sorrow of life that must die!

But now I have seen thee, house-builder: never more shalt thou build this house. The rafters of sin are broken, the ridge-pole of ignorance is destroyed. The fever of craving is past; for my mortal mind is gone to the joy of the immortal NIRVANA.

Confucius, the Master Philosopher of China — with Lao-Tse
Confucius, whose name is the Latin version of the Chinese, Kung-fu-tzu, was born in Ch'ii-fou, in the small feudal dukedom of Lu which would now lie in the province of Shantung, in the year 551 BC. His life is historically defined, his family being mentioned by Richard Wilhelm; and his philosophy is still a pillar of Chinese society. He was a man of mission — strange, imperious and, like Gotama, practical. He worked on the human level, with human relationships, and acknowledged and respected authority in the social structure. Again like Gotama, he advocated moderation and positive living, and his teaching expressed that:

[Words of Meng-Tzu] Every man possesses in himself the four principles of benevolence, justice, propriety and wisdom, and that man has only to obey the law within himself in order to be perfect.

However, this teaching did not succeed at the time, and Confucius died in 479 BC considering that he had failed in his mission. Not until about 209 BC did his ideas receive recognition, and then he, himself, was given adulation as a supernatural being at the same time — a pattern frequently found among Masters of the ancient world.

In his life's work, Confucius came after another great Chinese scholar and teacher, Lao-Tse, who is believed to have lived a little earlier. Both Lao-Tse's and Confucius's teachings were grounded in the *tao*, the ancient Chinese way of thought founded by the Emperor Huang Ti who lived from 2698 to 2597 BC. This emperor is credited with setting up a calendrical system of sexagesimal cycles at the beginning of his reign. But it may be significant that this period roughly coincided with the Second Diaspora of the Anannage out of the Land of Sumer, where such a numerical system was already in existence. It is not impossible, therefore, that one of the Shining Ones introduced the Emperor Huang Ti to the enlightened way of *tao*, some two thousand years before it was taught by Lao-Tse and Confucius.

In his attitude to life, Lao-Tse took a less purposeful stand than

Confucius, feeling that it should be lived in complete acceptance of, and non-interference with, the natural order — in joyful admiration. This cosmogony is explained in a manifesto dating back to the time of imperial antiquity.

[Khig Alx Dhiagh in *Taoist Book of Days*:] A brief explanation begins the concept that every misfortune is caused by a disturbance to the harmonious inter-action of the Five Elements in the specific situation. Hence, one must exercise caution so as not to interfere with the processes of nature or disrupt the state of natural conditions too much.

After their disastrous attempt to control Nature — which led directly to the destruction of the Settlement of Kharsag — it would not be unduly surprising to find the Shining Ones espousing a philosophy of this kind.

The *tao* of Lao-Tse is defined by Richard Wilhelm as 'the course of things, the principle of the one in the many'. Arising from this, came the idea of the origin of things — *t'ai chi* — and the complementary elements, the firm and the yielding, later to be known as *yang* and *yin*; and all the actions and interactions of everything natural. The Universe was conceived as an integrated, inter-related and inter-dependent whole — a philosophy which is only now coming to fruition with the attempts of modern astronomers and physicists to establish a unified theory for the *weak* and *strong* forces of Nature.

The best description of *tao*, which we know, comes from the *I Ching* in the section Ta Chuan, the 'Great Treatise'.

As the power that completes things, the power that lends them their individuality and gives them a centre around which they organise, the *tao* is called the essence, that with which things are endowed at their origin.

...

Tao reveals itself differently to each individual, according to his own nature. The man of deeds, for whom kindness and the love of his fellow man are supreme, discovers the *tao* of cosmic events and calls it supreme kindness — 'God is love'. The contemplative man, for whom calm wisdom is supreme, discovers the *tao* of the universe and calls it supreme wisdom. The common people live from day to day, continually borne and nourished by *tao*, but they know nothing of it; they see only what meets the eye. For the way of the superior man, who sees not only things but the *tao* of things, is rare. The *tao* of the universe is indeed kindness and wisdom; but essentially *tao* is also beyond kindness and wisdom.

We feel that Jesus was expressing similar sentiments concerning the Jews around him when he said:

[MAT 13:13 JB VB] The reason I talk to them in parables is they look without seeing and listen without hearing and understanding.

From the character of *tao* comes the inescapable conception of change. Both Lao-Tse and Confucius were familiar with the *I Ching*, 'The Book of Changes', and the teaching of both of them was permeated by its wisdom. Wilhelm said the best way to explain the working of the Book is to compare it to an electric circuit, penetrating all situations. When contact with any one situation is established, through the human mind, that situation is lighted up.

Confucius studied *The Book of Changes* deeply in his old age, and edited and annotated the text which we read today. It is recorded that, standing by a river, he said: 'Everything flows on and on like this river, without pause, day and night' — thereby echoing the Upanishads which refer to the mind that understands change, looking beyond the transitory and into the eternal. *The Book of Changes* was an attempt by sages in the past to help to guide men through the changes in their lives without turmoil.

In the introduction to his translation of the *I Ching*, Wilhelm said that, in the teaching of Lao-Tse, and of Confucius, there was a concept that every event in the visible world is the effect of an 'image' — that is, the image of an idea in the unseen world. Accordingly, everything that happens on earth is only a reproduction, as it were, of an event in a world beyond our sense of perception; and as regards its occurrence in time, it is later than the suprasensible event. The Sages were in touch with the unseen world and, therefore, could advise ordinary man who was not.

[*I Ching*] Therefore they called the closing of the gates the Receptive, and the opening of the gates the Creative. The alternation between opening and closing they called change. The going backward and forward without ceasing they called penetration. What manifests itself visibly they called an image; what has bodily form they called a tool. What is established in usage they called a pattern. That which furthers on going out and coming in, that which all men live by, they called divine.

In the Commentary on this passage, it is stated:

The closing and the opening of the gates signifies the alternation of rest and movement. These are likewise two conditions pertaining to yoga practice that are attainable only through individual training.

On the subject of Taoist yoga, for reasons of unity, we quote from Lu K'uan Yu where he repeats ancient writings on the subject of the cultivation of essential nature and eternal life. In describing

the fourfold alchemical process of breathing, he wrote in *Taoist Yoga — Alchemy and Immortality*:

When the practitioner first achieves the state of stillness he realises only minor serenity which lasts one day in which dullness and confusion cause him to be unconscious, like a dying man who is breathless. Then he will experience medium serenity lasting three successive days, and major serenity lasting seven days. This third stage should not be mistaken for death [by transformation] for it only reveals the return of the spirit and vitality to the source, and the revival of [eternal] life and the sublimation of the alchemical agent into a bright pearl. The practiser now needs good care from his companions who should avoid disturbing his positive spirit in its serenity. He should see to it that because of this still vitality his spirit will enter, by itself, the major serenity in which his prenatal immaculate vitality will spring from nothingness ...

The moment when he enters this serenity is likened to his approaching death that precedes the resurrection which is the main object of alchemy. As to how death is followed by resurrection, this concerns the method of producing the bright pearl.

In this description of the achievement of the different depths of serenity, we can detect the 'psychic surgical operation' outlined in connection with the Rites of Osiris. And the same warning is given that the extreme depth of consciousness, achieved, is so close to death that the utmost care of the initiate has to be taken, particularly with regard to the avoidance of extraneous disturbance.

In principle, the Taoist Alchemy is undoubtedly the same practice as that in the Rites of Osiris, and argues a common knowledge, in Egypt and China, of the psychic principles of consciousness and their relationship to the immortality of the Soul. This knowledge must have been the basis for the prevalent belief in eternal life in so many ancient civilizations.

Confucius, himself, had this to say about *The Book of Changes*.

The Master said: 'Is not the Book of Changes supreme? By means of it the holy sages exalted their natures and extended their field of action. Wisdom exalts. The mores make humble. The exalted imitate heaven. The humble follow the example of the earth!'

The great importance of Confucius to this study lies in his philosophy of Wisdom; his conception of Knowledge raising man to higher levels of existence. Without himself being one of the Anannage (as far as we know), his interpretation of the *tao* follows their principles and expresses their way of life. The rare, superior man who 'sees not only things, but the *tao* of things' is experiencing

the Unity of Truth — the interrelationship and interdependence of all things.

In ending our consideration of the life of Confucius, two of the Master's sayings should be quoted as indications of the similarity of some parts of his teaching with that of previous and later teachers. They are both from the *Analects*. The first is reminiscent of the attitude of Osiris to the civilizing of Egypt and other countries which he visited, in which he relied on his music to conquer the hearts of the people.

Even when contact is made with uncivilized peoples, kindly sympathy must not be withheld.

The second saying of Confucius is remarkably similar to the teaching of Jesus of Nazareth.

Tzu-king asked if the Master could give him one word to serve as a rule of life. The Master said: 'Would not "reciprocity" be such a word? What you do not wish others to do to you, do not do unto them.'

Jesus preached in these terms:

Do unto others as you would wish them to do unto you.

Jesus of Nazareth

Jesus was of the tribe of Judah, and was born in Palestine either in Bethlehem as the Gospels recount or, as has been suggested by those who believe that the Gospel accounts tend to conform with the prophecies of the Old testament, in his home town of Nazareth. The exact date is uncertain, but is likely to have been within the six years prior to the date chosen to start our modern era.

His mother was a young Jewish girl by the name of Mariam; reputedly unmarried at the time of his conception; and the identity of his father is open to discussion. He was brought up by Joseph, Mariam's eventual husband, who, on the authority of the Gospels, was a carpenter and builder. The name Jesus was a Greek interpretation, so it is probable that the boy was called Joshua, or Hosea, but we know of no evidence concerning this.

Having been brought up in the Hebraic tradition and religion, at the age of twelve (the age of *Barmitzvah*) Jesus is reported to have been found, by his parents, in the Temple at Jerusalem taking an active and intelligent part in a public teaching circle which was a feature of Rabbinic life in those times.

Miracle stories surround Jesus — stories concerning the nature of his birth, the mode of his ministry, and the aftermath of his death by crucifixion. These stories have strange points of similarity

with those surrounding Osiris, Zoroaster and Gotama, but with one fundamental difference. Whereas those concerning the latter three are principally to be found in tradition; those concerning Jesus are an intrinsic part of the sacred writings of the New Testament which has given them a validity and credibility, denied to the others, in Christian countries.

According to the Gospels of the New Testament, which were written many decades after the events which they describe, Mariam was a virgin and her pregnancy was seemingly miraculously conceived after a visit from the Archangel Gabriel who told her what was about to happen. This was in much the same vein as Yahweh's announcement to Abraham that his wife, Sarah, was to bear a son in her old age (page 177); and to Gabriel's announcement to Zechariah, six months earlier than that to Mariam, in which the birth of John the Baptist was foretold.

[LK 1:1-19 JB VB] In the days of King Herod of Judaea there lived a priest called Zechariah who belonged to the Abijah section of the priesthood, and he had a wife, Elizabeth by name, who was a descendant of Aaron. Both were worthy in the sight of God and scrupulously observed all the commandments and observances of the Lord. But they were childless: Elizabeth was barren and they were both getting on in years.

...

Then there appeared to him the angel of the Lord, standing on the right of the altar of incense. The sight disturbed Zechariah and he was overcome with fear. But the angel said to him, 'Zechariah, do not be afraid, your prayer has been heard. Your wife Elizabeth is to bear you a son and you must name him John. He will be your joy and delight and many will rejoice at his birth, for he will be great in the sight of the Lord; he must drink no wine, no strong drink. Even from his mother's womb he will be filled with the Holy Spirit ...

Zechariah said to the angel, 'How can I be sure of this? I am an old man and my wife is getting on in years.' The angel replied, 'I am Gabriel who stands in God's presence, and I have been sent to speak to you and bring you this good news ...'

Some time later, Elizabeth conceived as promised, but she kept to herself for the first five months. In the sixth month of her pregnancy, her kinswoman, Mariam, received a similar visitation.

[LK 1:26-39 JB VB] In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the House of David; and the virgin's name was Mary [Mariam]. He went in and said to her, 'Rejoice so highly favoured! The Lord is with you.' She was deeply disturbed by these words and asked herself what this greeting could mean, but the angel said to her,

Mary, do not be afraid: you have won God's favour. Listen! You are to conceive and bear a son, and you must name him Jesus [Joshua]. He will be great and will be called Son of the *Most High*. The Lord God will give him the throne of his ancestor David; he will rule over the House of Jacob for ever and his reign will have no end. Mary said to the angel, 'But how can this come about, since I am a virgin?' 'The Holy Spirit will come upon you,' the angel answered, 'and the power of the *Most High* will cover you with its shadow. And so the child will be holy and will be called the Son of God. Know this too: your kinswoman Elizabeth has, in her old age, herself conceived a son, she whom people called barren is now in her sixth month, for nothing is impossible to God. 'I am the handmaid of the Lord,' said Mary, 'let what you have said be done to me.' And the angel left her.

Two very remarkable stories! but two out of a long line stretching back two thousand years to the time of Abraham ... and, perhaps, six thousand more years to the birth of Adam ... and, possibly, even a further thirty thousand years to the sudden appearance of Cro-Magnon Man. Stories from different cultures, but with a common theme.

But for the first time since the early eighth millenium, the element of apparent parthenogenesis is reintroduced — the development of a female *ovum* without the benefit of male fertilization. The birth of Isaac to Sarah, and of John to Elizabeth could have been from natural fathers; in our culture, we now achieve the same apparent 'miracle' by the use of fertility drugs!

In the case of Mariam, however, as in the case of the seven 'foster-mothers' in the Garden in Eden, there was no natural father. And by this, we mean no father available to impregnate the mother in a natural manner.

Consequently, before we look for supernatural intervention we must exhaust the possibilities of natural intervention — and these, in the light of the facilities available in the Garden in Eden, are not difficult to postulate. There are two clues that point, decisively, to Anannage intervention.

First, the announcing angel was called Gabriel. In Chapter 6, we argued that Gabriel was the Hebraic name for Ninkharsag; and in Chapter 8 we demonstrated that Ninkharsag was the Sumerian name for the Akkadian Belet-ili who was responsible for the *in vitro* births of Adam and Eve and their twelve half-siblings. We need have no concern over the fact that, in Luke, Gabriel is stated to have been masculine because he was unlikely to have been the same Gabriel as was present in the early days of the Patriarchs — but a later holder of the position with the same scientific qualifications.

Secondly, Gabriel announced that Jesus was to be called 'Son of the *Most High*' (the italics, here, and in the quoted passage are ours). The *Most High* was the Hebraic name for the Sumerian, and Akkadian, Anu; the Supreme Commander of the Anannage who was present at the rebellion of the lordlings and gave his blessing to the solving of the problem by the creation of the *lullu* ('men'). By announcing Jesus as the 'Son of the Most High', Gabriel was admitting him into the fraternity of the Anannage who were all termed the 'Sons of Anu'.

It may be counter-argued that the laboratories of the Shining Ones were destroyed in the Destruction of Kharsag and there is no evidence of their having set up new ones in Palestine, or anywhere else. This is true, but in a footnote on the expression 'the power of the Most High will cover you with its shadow', which occurs towards the end of the passage on the Annunciation to Mariam, the Jerusalem Bible gives a hint to the solution of the dilemma.

[1 s.] In O.T. this expression is used of the bright cloud which is the sign of God's presence, cf. Ex 13:22 +; 19:16 +; 24:16 +. Cf. Lk 9:34p.

The three references, in the footnote, to passages in Exodus all refer to the presence of the 'pillar of cloud', which was Yahweh's aerial craft. The reference to LK 9:34 concerns Jesus' 'Transfiguration' on an unspecified mountain top. The expanded passage states:

As he prayed, the aspect of his face changed and his clothing became brilliant like lightning ...
 ... As he [Peter] spoke, a cloud came and covered them with shadow; and when they went into the cloud the disciples were afraid. And a voice came from the cloud saying, 'This is my Son, the Chosen One. Listen to him.' ...

Jesus became like one of the Shining Ones, and he *went into* the cloud. He went into the aerial craft.

The expression 'the power of the Most High will cover you with its shadow' appears to refer to the support which Mariam would obtain from the aerial craft of the Most High. In other words, we may assume that the scientific expertise which was required to enable Mariam to carry an Anannage child was available on the aerial craft. And if the earlier practice, carried out at Kharsag, was followed then one of her own ova would have been fertilized from Anannage sperm — in the laboratory — and placed in her own womb.

We can now begin to understand the undoubted 'divinity' of Jesus — the Son of the Most High, and also the Son of Man. In Chapter

8, we suggested that the Patriarchal line, if kept pure through Noah, would be seventy-five per cent Anannage and twenty-five per cent original Man. Jesus was stated to be of the pure strain of David, descendant of Judah — the eldest son of Jacob — and therefore traced his ancestors back through Abraham to Noah. And this descent must have been through Mariam, because Joseph was not his father.

If the male element in Mariam's womb were wholly Anannage, then her child would have been seven parts Anannage and only one part Man.

The birth was heralded by the appearance of a very bright 'star' which some modern astronomers have linked with a supernova explosion — the catastrophic destruction of a major star, which occurs from time to time in the Galaxy. Others have argued in favour of a near-conjunction of Jupiter and Saturn. The evidence for both of these explanations, in our view, is somewhat forced; and, in the light of Anannage activities which we have described, it is possible to suggest non-cosmological interpretations of the light phenomenon which accord more closely with the Gospel story.

Supernovae, however bright, do not lead Wise Men on journeys over hundreds of miles of wild country which should only be crossed in daylight; and supernovae do not move in relation to other stars — in order to settle over a town in Palestine. We are far more inclined to see, in this 'stellar-like' phenomenon, the reappearance of the familiar aerial craft — whether we call it the 'pillar of fire', Yahweh's craft, the Eye of Horus or the Winged Disc of Ahura Mazda. The Jews, presumably, had not seen the 'pillar of fire' for many centuries; but since it had been accustomed to hovering over the Tent of Yahweh in the Desert, it would not be out of keeping with its character if it hovered over the Inn in Bethlehem.

Shepherds, who were very familiar with the night sky — and could recognize Jupiter when they saw it — watched in amazement, as well they might, and found themselves caught up in a celebratory birthday party of Angels who, it may be assumed, were also occupants of the shining craft.

At about the age of thirty, Jesus was baptized in the River Jordan by his cousin John, an ascetic and wildly oratorical character who claimed that his mission was to prepare the ground for Jesus' later teaching. He, too, had had a 'miraculous' birth.

At the time of his baptism, Jesus had a spiritual experience which

launched him on his career of teaching and healing, after compelling spiritual disciplines.

[MAT 3:16-17 JB VB] As soon as Jesus was baptised he came up from the water, and suddenly the heavens opened and he saw the Spirit of God descending like a dove and coming down on him. And a voice spoke from heaven, 'This is my Son, the Beloved; my favour rests on him.'

It may be significant that Ezekiel, who had the frightening experience of being transported from Chaldea to Jerusalem, and back, in the 'aerial chariot of Yahweh', referred to his transportation as being lifted up by the 'Spirit'. And we have had some occasion to comment on this connection between the Greek word *pneuma* = 'spirit' and the aerial craft in earlier chapters.

Jesus performed miracles, himself, turning water into wine, walking on water and rescuing a disciple who tried to follow his example; exorcizing 'evil spirits', restoring sight and withered limbs, healing serious diseases like leprosy and palsy; and bringing dead people back to life. Aside from his public teaching, he had an inner circle of twelve disciples whom he taught privately; he was transfigured on a mountain top where, as we have mentioned, he entered a 'cloud' after speaking with a number of Israeli prophets who had been presumed long dead; he was crucified by the Romans and declared dead, but, after three days, appeared to his friends and ate a breakfast meal with them on the sea-shore — his body having disappeared from the tomb in which it was placed.

Out of this powerful personality, and out of his teaching and healing life; and out of his death and the belief in his subsequent resurrection; grew the doctrines which were to foster the Christian religion and ethic for two thousand years.

Jesus taught the fulfilment of the old Hebraic laws, and stressed the most important as follows:

[MAT 22:37-40 JB VB] You must love the Lord your God with all your heart, with all your soul and with all your mind. This is the greatest and the first commandment. The second resembles it: You must love your neighbour as yourself. On these two commandments hang the whole law, and the Prophets, also.

The new standard had to be higher than the old:

[MAT 5:20 JB VB] For I tell you, if your virtue goes no deeper than that of the Scribes and Pharisees, you will never get into the kingdom of heaven.

To those gathered crowds who came to watch him healing, and to be healed, he spoke in simple teaching stories. He explained what the 'kingdom of heaven' was like in a way that the common people could understand, couching his language in homely similes which they could recognize. Large parts of his teaching were closely similar, sometimes in words as well as in spirit, to the ancient Indian teaching in the Upanishads; and it is important to consider whether these passages — which include the Sermon on the Mount — were incorporated into the Gospels at a later date, or whether Jesus had had the benefit of studying Indian wisdom, as well as Egyptian. We prefer the latter explanation, but with the qualification that an older, and more universal, wisdom might have been available which, if well documented, would explain even the similarity of wording. We have only space to quote two examples, having already given one under the section on Gotama, and another under Confucius.

(i) [LK 18:18-26 JB VB] A member of one of the leading families put this question to him, 'Good Master, what have I to do to inherit eternal life?' Jesus said to him, 'Why do you call me good? No one is good but God alone. You know the commandments: You must not commit adultery; You must not kill; You must not steal; You must not bring false witness; Honour your father and mother.' He replied, 'I have kept all these from my earliest days till now.' And when Jesus heard this he said, 'There is still one thing you lack. Sell all that you own and distribute the money to the poor, and you shall have treasure in heaven; then come, follow me.' But when he heard this he was filled with sadness, for he was very rich.

Jesus looked at him and said, 'How hard it is for those who have riches to make their way into the kingdom of God! Yes, it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God!'

cf. [*Brihad-Aranyaka Upanishad*: ca. 800 BC VB] If all the earth filled with riches belonged to me, O my Lord,' said Maitreyi, 'should I thereby attain life eternal?'

'Certainly not,' said Yajnavalkya, 'your life would only be as is the life of wealthy people. In wealth there is no hope of life eternal.'

Maitreyi said, 'What should I do with possessions that cannot give me life eternal? Give me instead your knowledge, O my Lord.'

(ii) [MAT 13:31-32 KJ] Jesus said, 'The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his fields which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.'

cf. [*Chandogya Upanishad*, Tr. Juan Mascaro VB] There is a spirit that is mind and life, light and truth and vast spaces. He contains all works and desires and all perfumes and tastes. He enfolds the whole universe, and in silence is loving to all.

This is the Spirit that is in my heart, smaller than a grain of rice, or a grain of barley, or a grain of mustard seed, or a grain of canary seed.

This is the Spirit that is in my heart, greater than the earth, greater than the sky, greater than heaven itself, greater than all these worlds.

Jesus followed the Jewish tradition of eating and drinking with his inner group of disciples at special meals. One of these, the 'Last Supper', has become the heart of the Christian ritual and devotion — the Eucharist or Holy Communion. At this special service, bread and wine, which are sanctified and offered to the congregation by the priest, become either directly or symbolically — according to the belief of the suppliant — the body and blood of Christ which then infuses the human bodies of the communicants. In this ceremony, the spirit of Jesus enters the ordinary spirits of men and women and redeems them, as the spirit of Osiris redeemed the believing Egyptians entering the unknown world of death.

[MK 14:22 JB VB] And as they were eating he took some bread, and when he had said the blessing he broke it and gave it to them. 'Take it,' he said, 'this is my body.' Then he took the cup and when he had returned thanks he gave it to them, and all drank from it, and he said to them, 'This is my blood, the blood of the covenant, which is to be poured out for many. I tell you solemnly, I shall not drink any more wine until the day I drink the new wine in the kingdom of God.'

Morton Smith, in his book *Jesus the Magician*, asserts that the Eucharist is a magic ceremony, and states:

The clearest evidence of Jesus's knowledge and use of magic is in the eucharist, a magical rite of a familiar sort.

... [the story] of the eucharist is a simple report of a familiar magical operation giving enchanted food to cause love. Often the food is identified with the body and/or blood of a god with whom the magician is identified; thus the food becomes the body and blood of the magician; whoever eats it is united with him and filled with love for him.

He then repeats the following Egyptian ritual spell (DMP XV. iff) as the example of a close parallel to the eucharistic practice.

(One mingles various ingredients in a cup of wine and says over it) 'I am he of Abydos ... I am this figure of one drowned that testifieth by writing ... as to which the blood of Osiris bore witness ... when

it was poured into the cup, this wine. Give it — blood of Osiris (that?) he (?) gave to Isis to make her feel love in her heart for him ... give it, the blood of (the magician) (so and so, son of so and so) to (so and so, daughter of so and so) in this cup, this bowl of wine, today, to cause her to feel a love for him in her heart, the love that Isis felt for Osiris when she was seeking after him everywhere. Let (so and so, daughter of so and so) feel it, seeking after (so and so, son of so and so) everywhere ... loving him, mad after him, inflamed by him, seeking him everywhere, there being a flame in her heart in her moment of not seeing him.

Morton Smith may well be right in seeing a connection between the Eucharist and more ancient magical practices, but the important matter is the type of connection. Magic is simply the power of natural wisdom; it should have no supernatural connotation at all, except in so far as the rules which govern it have not yet been understood. Once they have been understood, the power becomes natural. In all actions, it is intent that is the paramount factor; and although the essential wisdom behind the Eucharist may be the same as that behind an arcane Egyptian rite, this does not bring the ceremonies to the same level. The surgeon's scalpel and the murderer's knife may perform similar actions — may even have the same end result — but we do not equate them, nor decry the former because of the baseness of the latter.

The love sought by the supplicant in Morton Smith's magical rite was a lower level of love from that expressed by the disciples for Jesus, or by Jesus for his Heavenly Father. In the context of Yoga, Jesus's attitude to the Supreme was the yoga of love — *Bakhti yoga*. But, of course, Morton Smith's example may have been a later debasement of an Egyptian practice, of which the original intent was more spiritual.

The high purpose of Jesus's life and death — indeed, of his mission — was to 'save'; to demonstrate to men how to live, and how to live more abundantly, in the service of the Supreme. Self-knowledge, self-discipline, kindness, love of the Supreme (his Heavenly Father), and of each other; and the development of inborn talents culminating in dedication of the self to its unique work in life; were the essence of his teaching.

In following this course, Jesus came up against the adverse elements in the regime — family censure, condemnation by men of the world, loneliness and, ultimately, a painful and degrading death. But this communal stranglehold on the dispersion of Knowledge must be transcended by the élite if the full liberty of men is ever to be achieved — liberty which will be achieved through

service; liberty seen as spiritual power in action for those who have eyes to see it; and liberty in the continuation of life after the death of the body through the application of his teaching.

[MAT 13:15-16 JB VB] You will listen and listen again, but not understand, see and see again, but not perceive. For the heart of this nation has grown coarse, their ears are dull of hearing, and they have shut their eyes, for fear they should see with their eyes, hear with their ears, understand with their heart, and be converted and be healed by me.

But happy are your eyes because they see, your ears because they hear! I tell you, solemnly, many prophets and holy men longed to see what you see, and never saw it; to hear what you hear, and never heard it.

In this concept of 'seeing but not perceiving', and 'hearing but not understanding', there is much of the traditional wisdom of the Chinese *tao*.

It has been one of the objectives of this book to attempt to pierce the veil that hides the secrets of man's past development, and to *perceive* a common truth where Christianity only *sees* 'through a glass, darkly', as Paul was aware (1 COR 13:12 KJ).

The line of research that, in our view, gives the greatest hope of clarifying the 'glass', links Jesus with the blood-line of the Anannage and gives him a 'divinity' greater than any 'man' before him. This blood-line is referred to in those Prophecies of Isaiah which have been claimed to foreshadow the birth of Christ — but, even in this, the Old Testament record is far from clear.

The Sign of Immanuel

[IS 7:10-16 JB VB] Once again Yahweh spoke to Ahaz and said, 'Ask Yahweh your God for a sign for yourself coming either from the depths of Sheol or from the heights above.' 'No,' Ahaz answered 'I will not put Yahweh to the test.'

Then he [Ahaz] said:

'Listen now, House of David:
are you not satisfied with trying the patience of men
without trying the patience of my God, too?

The Lord, himself, therefore,
will give you a sign.

It is this: the maiden is with child
and will soon give birth to a son
whom she will call *Immanuel*.

On curds and honey will he feed

until he knows how to refuse evil and choose good.
 For before this child knows how to refuse evil
 and choose good,
 the land whose two kings terrify you
 will be deserted.'

It is difficult to see in this sign, or prophecy — by itself — any clear indication of the birth of Jesus which was still eight centuries ahead.

Ahaz was King of Judah at the time of the schism between Judah and the other tribes of Israel, and was under military attack from King Razon of Aram and King Pekah of Israel — these were the kings who were terrifying Judah. As the Jerusalem Bible footnote (7h) points out, many interpreters of this passage identify the proffered 'sign' with the birth of the future king Hezekiah, son of Ahaz to whom we referred in the Coda of Chapter 9.

That this was a rational explanation is shown by the fact that only the Greek version uses the term 'virgin' in place of the above 'maiden', which has been taken as one connection with the virgin birth of Jesus. The Hebraic text uses the term *almah* meaning either a 'young girl' or, equally possible, a 'young, recently married woman'. Such an expression could have referred to the daughter of King Ahaz — and the prophecy would have been sustained because, before Hezekiah was fully grown, the northern territories of Israel had been devastated by the Assyrians.

The second argument of those who see in this 'sign' a connection with the birth of Jesus lies with the name *Immanuel*. This is usually translated as 'God with us' but, by itself, this epithet could have equally well referred to Hezekiah; it may have been a 'coronation name' as is mentioned by Père de Vaux.

Much of the desire to connect the 'sign' with Jesus rested on the hopes of Israel which were invested in the Prophecy of Nathan. We give an extended extract of this because of the light it throws on a distant connection with the building of the Great House of Enlil at Kharsag.

[2 SAM 7:1-16 JB VB] Once David had settled into his house and Yahweh had given him rest from all the enemies surrounding him, the king said to the prophet Nathan, 'Look I am living in a house of cedar while the ark of God dwells in a Tent.' Nathan said to the king, 'Go and do all that is in your mind, for Yahweh is with you.'

But that very night the word of Yahweh came to Nathan:

'Go and tell my servant David, "Thus Yahweh speaks: Are you the man to build me a house to dwell in? I have never stayed in a house from the day I brought the Israelites out of Egypt until today, but have

always lived a wanderer's life in a tent. In all my journeying with the whole people of Israel, did I say to any of the judges of Israel, whom I appointed as shepherds of Israel my people: Why have you not built me a house of cedar?' "

This is what you must say to my servant David, "Yahweh Sabaoth says this: I took you from the pasture, from following the sheep, to be leader of my people Israel; I have been with you on all your expeditions; I have cut off all your enemies before you. I will give you fame as great as the fame of the greatest on earth. I will provide a place for my people Israel; I will plant them there and they shall dwell in that place and never be disturbed again ... Yahweh will make you great; Yahweh will make you a House.

"And when your days are ended and you are laid to rest with your ancestors, I will preserve the offspring of your body after you and make this sovereignty secure. ... Your House and your sovereignty will always stand secure before me and your throne be established for ever."

It is difficult to read more into this promise of Yahweh's than an intention to keep the sovereignty of David's son, Solomon, intact for his lifetime. But David read far more into it than just that — we may not have the full text of what was said.

[2 SAM 7:18-29 JB VB] King David then went in and, seated before Yahweh, said:

Who am I, Lord Yahweh, and what is my House, that you have led me as far as this? Yet in your sight, Lord Yahweh, this is still not far enough, and you make your promises extend to the House of your servant for a far-distant future ...

Now, Lord Yahweh, always keep the promise you have made your servant and his House, and do as you have said. ... Be pleased, then, to bless the House of your servant, that it may continue for ever in your presence; for you, Lord Yahweh, have spoken; and with your blessing the House of your servant will be for ever blessed!

In these terms, it may be that Yahweh promised to keep the House of David intact through all ages; and that this promise was given a further utterance in the virgin birth of Jesus to Mariam of Nazareth.

Isaiah speaks further of the 'messianic kingdom' in the following passage:

[IS 9:5-7 JB VB]

For there is a child born for us
a son given to us
and dominion is laid on his shoulders;
and this is the name they give him:
Wonder-Counsellor, Mighty-God,
Eternal-Father, Prince of Peace.

Wide is his dominion
 in a peace that has no end,
 for the throne of David
 and for his royal power,
 which he establishes and makes secure
 in justice and integrity.
 From this time onwards and for ever
 the jealous love of Yahweh Sabaoth will do this.

There is considerable doubt over the meaning of *Yhwh Sēba'oth*; the title seems to stem from the sanctuary of Shiloh (1 SAM 1:3). In 1 SAM 4:4, Yahweh was first called 'Sabaoth who sits above the Cherubim'. Enigmatic as this phrase has been considered to be, it may nevertheless serve to put the Yahweh of the time into perspective. In Chapter 6, we showed that the Cherubim were an order of the Shining Ones who were under the command of Gabriel; it follows that Yahweh's standing in the Anannage hierarchy (page 133) was above the Cherubim, and on the level of Gabriel. He is confirmed, therefore, as stated before, as one of the Council of the Anannage, under the authorities of Anu and Enlil.

As such, he would have been party to the plans which had been made for the advancement of Mankind; plans which seem to have stretched far into future generations. And he may have been responsible for establishing the line of David as a continuation of the blood-line of the ancient Patriarchs.

This messianic revelation of Jesus, not merely as a wonder-child of seemingly miraculous birth, but as a king in his own right — of the royal line of David — may prove to be a substantial link with (even a confirmation of) the work of Michael Baigent, Richard Leigh and Henry Lincoln as set out in their controversial book *The Holy Blood and the Holy Grail*.

These courageous and meticulous authors, after a remarkable corpus of research into modern, medieval and older documents, reached a startling conclusion ... that there was definite evidence that Jesus may have been married, contrary to popular and ecclesiastical belief, and have produced a son; and that the blood-line may have been carried through the Merovingian kings of France as far as the present day. If they are right, the Anannage blood introduced into Adam, ten thousand years ago, may have survived, in a continuous line, and be destined to carry over into the third millenium AD.

Mohammed, the Prophet of Allah

Mohammed, described as the last prophet, was born in Mecca, then a prosperous trading city of Southern Arabia, around the year 570 AD. His father, Abdullah, a member of the Quraysh tribe, died before he was born; and his mother, Aminah, died soon after while he was still young. He was an only child and was brought up, first by his grandfather, and later by an uncle, Abu Talib.

At the time of Mohammed's birth, Arabian worship was centred around sacred megaliths in a natural sanctuary of which the Quraysh tribe had the responsibility of guardianship. The tribe was not nomadic, but a trading community; and from the age of twelve Mohammed travelled with the caravans to Syria and back, gaining a great deal of experience of the ways of the Middle Eastern world, and coming into contact with both Jews and Christians of the trading fraternity.

Up to the age of forty, Mohammed followed the life of a merchant in Mecca, running the affairs of a rich widow called Khadija whom he eventually married. She was fifteen years older than he was, and it is tempting to consider whether he still needed the warmth of the mother of whom he had been deprived so early in life. He became a respected member of the community and was known as *al amin* — 'the sure man in whom one could trust'.

Mohammed himself was a striking man with a curious way of attracting and holding friends. By traditional descriptions, he had an intelligent face, piercing eyes, and a flowing beard; he had a good intellect and possessed unusual insight. His marriage to Khadija was a happy one, full of love and trust; but, nevertheless, after some years he became restless. He wandered about, ate irregularly, became feverish and hollow-eyed, and looked wild and unkempt. This was not an unusual happening among the people of the area, and it was accepted that Mohammed had become a *hanif*. The description has points in common with John the Baptist.

He began to spend long hours in solitude in the hills above the city, and there he had a spiritual experience which was to attract him even more to his contemplative vigils in the hills — 'the True Vision which came like the break of day' as his later wife, A'isha, recorded. This could have been the initial experience of the spiritual seeker, the 'opening of the heavens' which brings with it an overwhelming desire for spiritual discipline. 'Solitude became dear to him,' A'isha said. He began to hear voices, especially one which said, 'You are the chosen one; proclaim the name of the Lord.'

The first call to his mission was a voice saying, in Arabic, 'You are the Messenger of God' — a title applied, in earlier times, by

the Anannage to Nusku and Enoch, and later adopted for Mercury. This sense of a 'supernatural' presence continued and, with it, the sense of destiny coupled with the fear of abandonment by the Power — the well-documented path of the mystic.

One night, in AD 610, during the feast of Ramadan, when he was meditating in a cave, a Being, identified later by the Muslims as Gabriel, appeared to him and called out '*Iqra!*', meaning 'Recite!'

[KOR: Introduction VB] He replied: 'What shall I recite?' The order was repeated three times until the Angel, himself, said: 'Recite in the name of your Lord, the Creator, who created man from clots of blood. Recite! Your Lord is the Most Bountiful One, who by the pen has taught mankind things they did not know.'

He then saw these words printed in fiery letters on a spread-out cloth, and they became the first words to be written down as part of the Koran (The Recital) which was to become the Holy Book of Islam — Islam, itself, being the doctrine of submission to Allah, The Compassionate, the Merciful. When the writing had vanished, Mohammed stepped out into the open, and there saw the 'two great eyes' of the Being, and fled home to Khadija in terror.

In the context of our study, this episode, and the Sura which accompanied it, contains much that is enlightening. Great eyes, shining (and we can assume that they were shining as it was night), were a characteristic of the Anannage/Angels, and whether this was Gabriel or another Anannage Principal is of little immediate importance — we know of no other Beings with this characteristic. Additionally, the Sura contains two statements which place the Speaker firmly in the Anannage camp. The first is 'your Lord, the Creator, who created man from clots of blood.' This is a direct confirmation of the Anannage method of creation referred to in Chapter 7, and elsewhere in this book.

The second statement — 'your Lord is the Most Bountiful One, who by the pen has taught mankind things they did not know,' ties right back to that evening in the Great House of Enlil (the Lord of Spirits) when Uriel was instructed to produce books and a pen for Enoch to record the wisdom of the Anannage.

Despite his terror of the experience, Mohammed maintained his trust and confidence in his revelations; and, afterwards in the wilderness, more words were shown to him, and other revelations were repeated at intervals. These were always spoken by 'the Lord', usually in the first person plural, indicating that these revelations were a collective responsibility of the Shining Ones, and not the whim of a single personality. This is in keeping with the early

statements in Genesis; on the other hand, Yahweh, when speaking, invariably used the first or third person singular.

[KOR: Man VB] Does there not pass over a man a space of time when his life is blank?

We have created man from the union of two sexes so that We may put him to the proof. We have endowed him with sight and hearing and, be he thankful or oblivious of Our favours, We have shown him the right path.

For the followers of Islam, announcements like the one above are now the undoubted words of God, and Mohammed truly believed that he was a Messenger of God sent out to confirm previous teachings, and to bring people back to the true religion of Abraham. His chief duty was to warn.

[KOR: Introduction VB] The Koran preaches the oneness of God and emphasises divine mercy and forgiveness. God is almighty and all-knowing, and though compassionate towards His creatures He is stern in retribution. He enjoins justice and fair dealing, kindness to widows and orphans, and charity to the poor. The most important duties of the Muslims are faith in Allah and His apostle, prayer, fasting, and pilgrimage to the Sacred House at Mecca, built by Abraham for the worship of the One God.

The Allah of Mohammed, whose name is apparently cognate with *el* and *ellu*, the Shining One, was a fiercely dominating character whose will had to be obeyed — there is, in the Koran message, an overwhelming sense of his majesty, and commanding powers of disposal.

Muslims use a rosary of ninety-nine beads to assist them in the recitation of his 'beautiful' names (reminiscent of the one hundred names of Marduk, in Babylonia); a rosary which is comparable with the girdle of a hundred and one beads used by Zoroastrians. For the Muslim, religion is mainly revelation, unequivocally accepted, and complete obedience to the will of Allah. Love, as adoration, is not a noticeable part of his attitude, although submission can be an indication of it, and faith is certainly a form of love.

At first, the sect of Mohammed was a small one. In time, he preached more boldly against the cults of Mecca and found himself up against the leaders of the city, and the guardians of the megaliths. His followers (Companions) were dispersed, and he was forced to recant. After a time, he managed to re-group in the oasis-city of Medina; he made a shrewd peace with the old religion, and proceeded to extend his ideology by the use of the *Jihad* — 'holy war'.

Despite involving his countrymen in war, Mohammed brought a breath of fresh air to the beliefs and practices of Arabia. He managed to abolish infanticide and cruelty to animals (a feature of Zoroaster's teaching), and prohibited the drinking of alcohol. His aim was to reform society, and his ideal was a universal Empire and a universal Faith — 'One Prophet, one Faith, for all the World'.

In all this, his object does not seem to have been self-seeking; he behaved very simply and was essentially puritan in outlook. He regarded himself as only the messenger of Allah; he did not perform miracles nor become transfigured, and has never been worshipped. Islam is the worship of Allah, or ar-Rahman, the Beneficent.

At one stage, Mohammed is reported to have had a remarkable experience which might be described as a nocturnal voyage to heaven. Brunton describes it as follows:

It was during this bitter time that Mohammed reported an extraordinary experience which had come to him in the night. He had been taken out of his body in spirit by the angel Gabriel and had met spirits of the great Prophets of old — Adam, Abraham, Moses, Jesus and others — in the invisible world of the angels. He had also been shown how the destiny of the world is written down.

It is impossible to comment on such a seemingly improbable statement; the possible interpretations are many, and in the absence of other evidence each is as probable as another. Nevertheless, we must not overlook that the New Testament reports a similar experience for Jesus.

[LK 9:28-31 JB VB] Now about eight days after this had been said, he took with him Peter and John and James and went up the mountain to pray. As he prayed, the aspect of his face changed and his clothing became as brilliant as lightning. Suddenly there were two men there talking to him; they were Moses and Elijah appearing in glory, and they were speaking of his passing which he was to accomplish in Jerusalem.

In the ritual of Islam, there are five compulsory practices, called pillars of Islam:

1. Kalima, or the reciting of the creed — 'There is no Deity but Allah, and Mohammed is his Prophet';
2. Salat, or the recital of the five daily prayers, accompanied by ablutions;
3. Fasting, especially during the lunar month of Ramadan;
4. Zakat, or alms-giving; and
5. Hadj, or pilgrimage to Mecca.

To these some would add another —

6. Jihad, or the Holy War.

Islam does not believe in any mediation between man and his Maker 'who knew him before he was born and is closer to him than his jugular vein'.

We stated, earlier, that the Islamic prayers are remarkably parallel to the yogic 'Salutation to the Sun', and are in the spirit of yoga practice, generally. Bouquet describes them as follows:

The worshippers do not uncover their heads, but remove their shoes or sandals, and perform certain ceremonial ablutions, and then line up in a row facing towards Mecca, the leader taking up a position a little in front of them in the centre.

This is similar to the formal yogic meeting of a class for instruction; and it should be said, too, that any good-living Muslim can lead the prayers in the Mosque on Fridays although, usually, a scholar called an Imam does this.

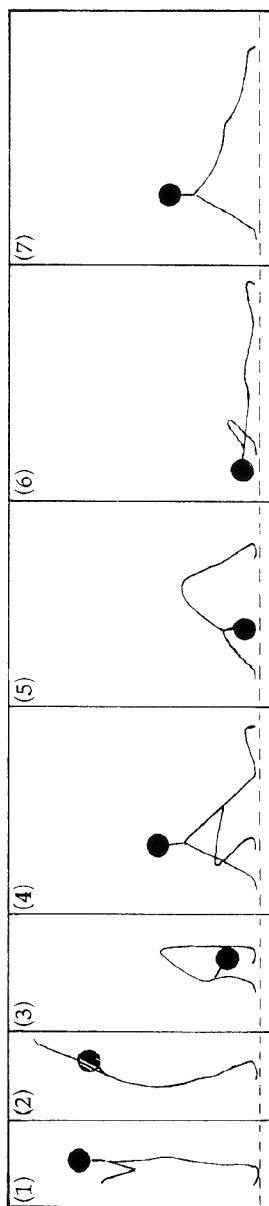
An individual who prays at the stated time during his ordinary day's work will spread his prayer-mat and then go through the same devotions alone.

The stated times are sunrise, midday, mid-afternoon, sunset and bed-time.

Each set of prayers is called a rak'a, and consists of eight separate acts of devotion. ... To end with, a prayer is said for the Prophet, for the faithful and for the congregation, with the plea for forgiveness of sins, and at the conclusion a bow to the left and right and the words: 'Peace be with you, and the mercy of Allah'. This salutation is intended for the two recording angels, whose presence, though invisible is thus acknowledged.

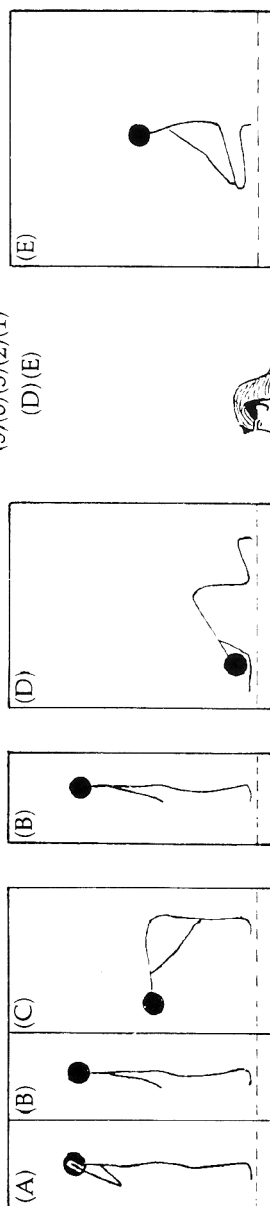
Each of the eight acts of devotion is accompanied by a separate body posture, which the reader may like to compare with those of the Suryanamaskar shown in *Figure 9*. The Islamic postures are as follows:

1. upright with the palms raised to the level of the ears;
2. still standing, the arms are lowered and the right hand placed over the left one (this is the posture of the Anannage figures shown in *Plate 7*. Only one has his left hand over the right, and that is the odd man out — the 'scribe');
3. the body is bent forward at right angles and the hands placed on the knees;



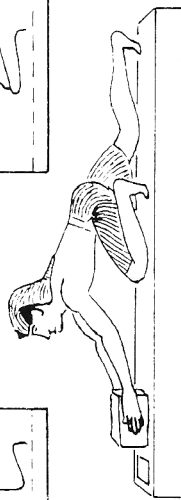
Yoga Salutation to the Sun (Suryanamaskar): Order of Postures.

Repetition
(5)(6)(3)(2)(1)



Muslim Prayer Sequence (Rak'a): Order of Postures.

Ramesse II (ca. 1250 BC) assumed to be making a 'votive offering' — in an apparent Yoga posture. cf. Posture (4)



Interpretation:

(A) = (1); (B) = variant of (2); (C) = variant of (3); (D) = combination of (5) and (6); (E) = natural follow-on to (6) and (7).

Figure 9. Diagram to compare the Postures in the Yoga 'Salutation to the Sun' with those of the 'Rak'a' — the Muslim Prayer Sequence.

4. the standing position is resumed;
5. kneeling, supported with the hands on the ground, palms downwards, the body is bowed forward till the forehead touches the ground;
6. sitting-kneeling with the hands resting on the knees;
7. and 8. are repetitions of 5. and 6.

Islam was taken to India very soon after its foundation in Arabia, and could have absorbed yoga practices there. The movements show an intelligence in keeping the body healthy and the spirit perceptive, raising the level of individual consciousness; and the whole concept closely parallels Zoroaster's insistence on a strong body in building spiritual maturity.

Finally, it should be stressed that Islamic prayers are not petitionary but show submission to the will of Allah. It should be remembered that the very nature of this complete bowing to an inscrutable Divine Will occludes any possibility of petitionary action; any request of Allah can only be for forgiveness and guidance.

In this complete submission to the Divine Will, and in the fiercely dominating character of Allah with its sense of majesty and arbitrary disposal of the affairs of men, there is much that brings to mind the relationship of the Israelites with Yahweh in the desert. If Allah appears to be more compassionate than Yahweh, may it not be that Muslims have accepted submission whereas the Israelites were a 'stiff-necked people'?

Through Ishmael, the son of Abraham by Hagar (Sara's Egyptian maidservant), the Arabs are a branch off the Patriarchal tree, and presumably carry the same racial memories of El Shaddai as the Israelites themselves. One of Ishmael's sons, Haddad, was named after him. They have as much interest, therefore, in the original Covenant between Abraham and El Shaddai as has the modern Israeli nation; but, not being on the main stem, they had no part in the 'Consolation' of the 'latter Yahweh' of the time of the Jewish exile; nor in the 'Loving Father' precepts of the teaching of Jesus.

The Persians, however, were influenced by the 'latter Yahweh', even being moved to release the Jews from Babylon at his persuasion. The consequence seems to have been that the Zoroastrianism of Persia, the Christianity of Palestine — and even the later Jewish faith — are 'soft' religions with emphasis on the loving nature of God; but the Islam of Arabia remains a 'hard' religion taking its nature from its relationship with the 'earlier

Yahweh'. It is not surprising, therefore, to find the *jehad* — the 'Holy War' — an intrinsic part of that religion; the Yahweh of Moses's time would have strongly approved.

Brunton, in *In Search of Secret Egypt*, stresses the personal dedication with which the Muslim observes his religious practice towards Allah who is, for him, a very real Being; and how in office, shop, street or home, the prayer ritual is performed without any trace of embarrassment. We can endorse this statement from our own observation. He states:

The will to believe dwells in the very *blood corpuscles* of the Eastern man, and he cannot get rid of it, try as he may.

The italics are ours; the unconscious truth, in metaphor, is Brunton's.

The object of Muslim prayer is not only to show dutiful action towards Allah, but also to achieve spiritual education through that action and, in searching for the truth, to obtain it through logical reasoning. Blind imitation is considered wrong and harmful.

Mohammed's parting words, before his death, are reported as:

I leave the book, the Koran, for you; hold fast to it, or you will go astray; for this is probably my last pilgrimage ...

Always he reminded his followers that he was a man, like them, and warned them not to worship mere graves. Zoroaster left his followers with the Avesta and similar admonitions, over a thousand years earlier.

Discussion

The drawing together of the precepts outlined in this chapter is a happy task; almost a spiritual experience in itself. The broad similarities in these teachings and schools of thought are so dominant that they argue that, however diverse individual interpretations of spiritual thought may be, Man is developing on parallel spiritual paths in Europe and America, in the Middle East and India, and in Asia, Africa and Australasia, beyond. And, having diverged from the same teaching, natural forces should bring these paths together again, to transport humanity towards a universal, fully developed destiny.

All the religions in this chapter have two common commandments which are urged on their adherents; directives which may be paraphrased in the following terms.

1. Strive for spiritual, as opposed to material, development.

Whether the ultimate attainment is union in the Christian Kingdom of Heaven; or in the Buddhist Supreme Spirit; or in the Muslim Will of Allah; or in the Divine Force of Osiris, the ultimate achievement will be the arousal of the consciousness of the superior nature which lies within us all.

2. Live in harmony with the World; in harmony with yourself; in harmony with your fellow creatures; and in harmony with all the forces of Nature up to the Supreme, itself.

Such differences as undoubtedly exist lie in the religious practices which have developed out of the basic teaching; and these variations seem to be different attitudes towards facets of a common Truth. This has been well understood by the Sufis, a spiritual élite who emerged through the crescent moon of Islam, and yet have always been beyond it. Although Islamic by affiliation, they are exponents of a much older practice, principally rooted in Persia. In recent years, the prime interpreter of their beliefs to the Western World has been Idris Shah who has explained the mainspring of their thought like this:

Sufis claim that a certain kind of mental and other activity can produce, under special conditions and with particular efforts, what is termed the higher working of the mind, leading to special perceptions whose apparatus is latent in the ordinary man. Sufism is therefore the transcending of ordinary limitations.

In this claim, which contains 'all the law and the prophets', we detect the teaching of Osiris, of Zoroaster, of Gotama, of Confucius, and of Jesus; and also the thoughts of enlightened modern exponents of the potential of Man such as Abraham Maslow and Colin Wilson.

The Sufis claim that their knowledge has existed for many thousands of years; that it has not been drawn from other teachings, but that it is part of the original body of ancient knowledge. In Persia, they were known by the ordinary people, at one time, as *The Idiots* because their way of life was so trusting, and so simple, that it appeared ridiculous to worldly minds. In one of their principal teaching stories, they compared Knowledge to an elephant being examined by a group of blind men — each touching a separate part of the animal and believing it to be the whole. Violent arguments followed as their individual assessments were voiced; none could be persuaded that his view was wrong; whereas, in fact, they were all wrong.

So, Sufis advise talking to each man in accordance with his

understanding, and stress the folly of trying to change an opponent's viewpoint by forceful words; nearly always, he does not wish to change it.

We conclude that the practice of religion, the formulation of ethical standards of living, and the development of individual spiritual growth, all stemmed from a common teaching based on a unity of Truth; a leavening which spread outwards from Kharsag — the biblical Garden in Eden — through the civilized, ancient World, millenia before the formalization of religious practice and thought. That the leavening moved at different times, and in different directions, was due to the various migrations of the Shining Teachers of the Anannage during their Diasporas, particularly after the destruction of Kharsag, and the Semitization of Sumer.

Many questions remain unanswered: Who were the Shining Ones — the Anannage/Angels? From where did they come before descending on Mount Hermon; what was the motivating force behind their activities — was it altruism, or self-preservation, or was it some wider, cosmic design? How much more advanced, both spiritually and technologically, were they than we are today? And — having watched over Mankind for ten thousand years — have they now left us to our own devices, or are they still watching over our destinies in some arcane manner? If they are, why do they never show themselves when Man, in this age of violence and unreason, so badly needs a higher guidance? Why was Mohammed the last Prophet?

Can the answer lie in the violence itself? This is not impossible, though the implications are disturbing. Is it that Man is no longer a simple creature, happy to worship at the feet of Celestial Masters — is it because, having equipped himself with horrendous weapons of destruction, Man has become MALICIOUS? Has the Earth become a kind of Galactic Safari Park in which visitors leave the protection of their vehicles at their peril?

Perhaps Man's intentions are all too clear; if he shows little humanity towards his fellow men, what would he show towards Beings so different from himself?

These questions, and many others, can only be discussed in speculative terms, though there is much evidence from our researches which we have not been able to present here. This evidence, and the discussion arising out of it, must await the writing of the third book of our Trilogy.

Appendix A

The Blood-Line: From Patriarch to King to Commoner

Père de Vaux reminds us that at a peasant or Bedouin wedding in modern Palestine, a pomegranate is sometimes split open on the threshold of a house or at the opening of a tent, where its multitudinous seeds symbolize the many children which their friends wish upon the young couple. Such acts may embarrass the bride, but reflect the overwhelming desire of Palestinian families for children.

In ancient Israel, the desire for children was in fulfilment of Yahweh's wishes and promise to Abraham.

[GEN 15:3-5 TH VB] Abram said further, 'Since You have granted me no offspring, one of my household will be my heir.' The word of the Lord came to him in reply, 'That one shall not be your heir; none but your very own issue shall be your heir.' He took him outside and said, 'Look toward heaven and count the stars, if you are able to count them.' And he added, 'So shall your offspring be.'

Barrenness was considered a disgrace — or at least an affliction imposed by Yahweh — and the failure of a wife to produce a son could lead to her supplantation by another. The distress of such important women as Sarai, Leah and Rachel, and Tamar becomes understandable in this context.

Inheritance and the maintenance of the blood-line was through the eldest son who enjoyed a number of privileges. He took precedence over his brothers while his father was still alive; but on his death, the eldest brother received a double share of the inheritance, and became the undisputed head of the family. That this practice had the strength of law is shown in the following passage:

[DEUT 21:15-17 TH VB] If a man have two wives, one loved and the other unloved, and both the loved and the unloved have borne him sons, but the first-born is the son of the unloved one — when he wills his property to his sons, he may not treat as first-born the son of the loved one in disregard of the son of the unloved one who is older. Instead, he must accept the first-born, the son of the unloved one, and allot to him a double portion of all he possesses; since he is the first fruit of his vigour, the birthright is his due.

In the light of this regulation, it is the more surprising that the full rights of the first-born, as we shall show, were so frequently dismissed in the establishment of the Patriarchal blood-line from Abraham to David, and so faithfully adhered to (with possibly two exceptions) in the earlier and later phases. The answer to this enigma appears to lie in the fact that the Israelites in Canaan were beset with so many temptations to marry outside their families that the blood-line was in danger of becoming unduly weakened.

And it is a measure of the importance which Yahweh, and presumably the Anannage Council, attributed to the maintenance of the purity of this blood-line that he took steps to rectify weaknesses as soon as they became apparent.

In *Table III*, we show a genealogical table of the Patriarchal blood-line from the first seven *in vitro* births delivered in the Garden in Eden. Why Adam and Chawwah (Eve) should have been chosen to start the line is debatable but it seems to us that the most obvious distinguishing feature between Adam and his half-siblings was that he and Chawwah, alone, had eaten of the fruit of the Tree of Knowledge. Although this act led to their expulsion from the Garden, it carried some genetic advantage which was of importance to the Anannage — and this was apparent at an early stage because the Lord intervened in the very next generation.

Cain and Abel both brought the first fruits of their husbandry to the Lord; Cain was an arable farmer and Abel a raiser of livestock. The Lord obviously preferred Abel's products — or, more likely, he preferred Abel — and this led to bad blood between the brothers. Cain killed Abel, and was banished for the deed (GEN 4); the birthright was taken from Cain and given to Seth, the third son. The Lord had made his first choice.

For the next seven generations, the headship of the family passed to the eldest son, but then came the birth of Noah, to which we referred in Chapter 4. In Genesis, we are told that Lamech had two wives who, between them, produced three sons, Jabal, Jubal and Tubal-Cain, and one daughter, Naamah. There is no mention of the mother of Noah, and it must be assumed that she was a junior wife, and that Noah was a younger son. Nevertheless, Noah was chosen by the Anannage to survive the Flood, and to carry on the blood-line beyond it — presumably because of his obvious genetic similarities to the Shining Ones, shown at his remarkably precocious birth.

After Noah, the birthright continued to be given to the eldest son through nine generations to Terah, the father of Abraham. In the time of Peleg, we are told, the 'Earth was divided'; this is an enigmatic expression which is not explained.

It must be pointed out that, on our chronology there is a space of some 4,500 years between the Flood and the time of Abraham; consequently, the record appears to have missed out a large number of generations. This does not surprise us because the Flood brought to an end that period in which chroniclers such as Enoch wrote down an account of events. The full record is missing, therefore. The advent of Terah brought a new era; he lived in the civilized city of Ur of the Chaldaeans, and probably achieved a level of scholarship which was missing from among the earlier nomadic Patriarchs.

Yahweh, under the title of El Shaddai, may have instructed Terah to take his family away from Ur and to go and settle in the north-west of the Fertile Crescent, at Haran. Terah died there, and then Yahweh led Abraham and Lot, and their families, down into Canaan to start a new phase in his plan for the Israelites.

The blood-line for the next, well-chronicled, series of fourteen generations is shown in *Table IV*, from Abraham to David. Efforts to maintain the purity of the blood-line within the confines of Terah's descendants, regardless of the birthright of the eldest son, now become apparent. Abraham first married his half-sister, Sarai; while his brother, Nahor, married his niece, Milcah, elder daughter of the third brother, Haran.

But Sarai was barren, and Abraham was forced to consort with her maid, Hagar, who was an Egyptian. She produced him a son, Ishmael; but this device was not acceptable to Yahweh, and he used his own methods to ensure that a

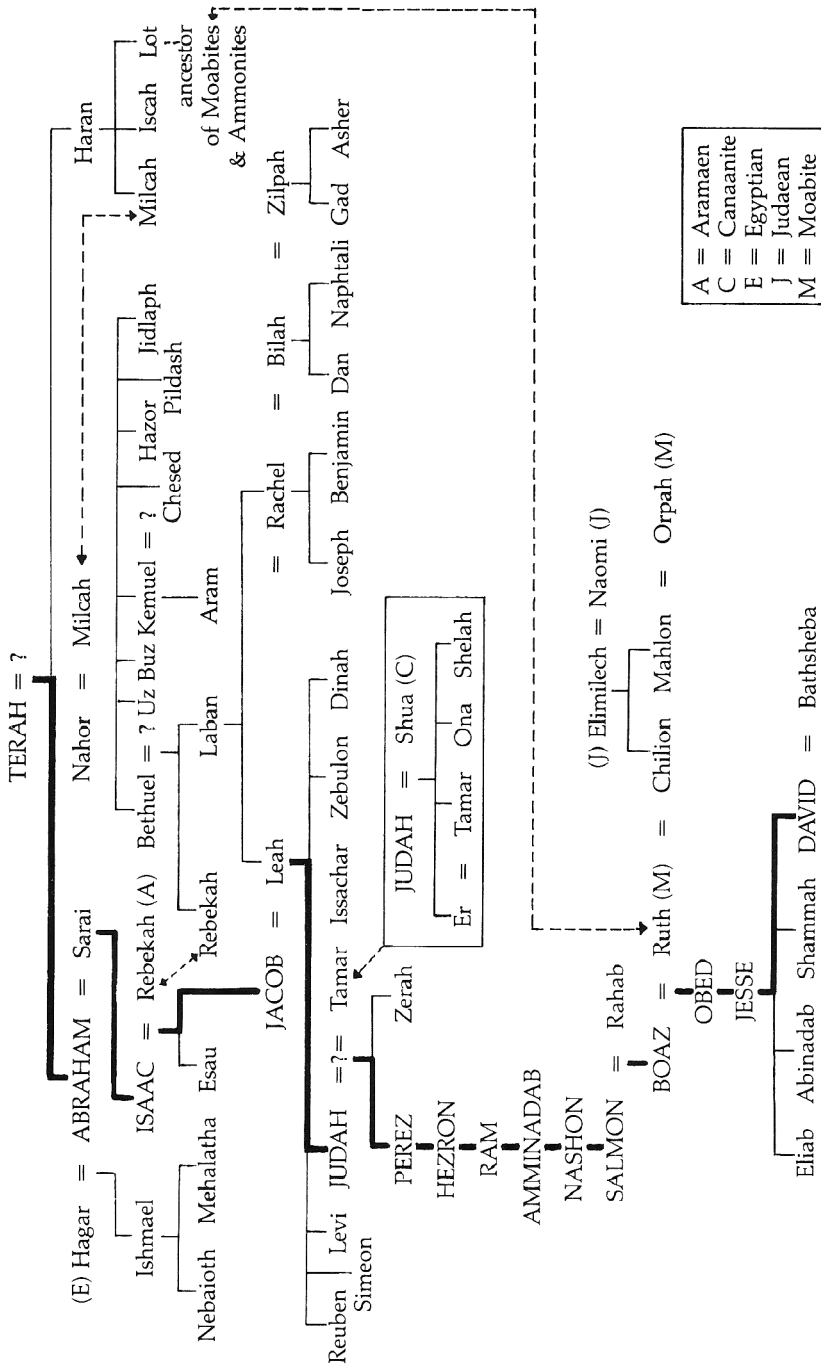


Table IV. Outline Genealogical Table of the Patriarchal Blood-Line from TERAH to SOLOMON.

more suitable successor was born to Sarai, as we have recounted earlier.

Although Isaac was not the eldest son, the birthright passed to him by the simple operation of expelling Hagar and her child from the family. Isaac married Rebekah, daughter of his cousin, Bethuel, the son of his uncle, Nahor; but she was barren for a long period and had to appeal to Yahweh for help. Ultimately, she gave birth to twins, Esau and Jacob, of which Esau was the elder.

When Esau was forty years old he took two Hittite women for wives, and these were a great source of bitterness to Isaac and Rebekah. Isaac, however, would still have passed the birthright to Esau rather than to the younger twin, Jacob, if Rebekah had not tricked him into mistaking Jacob for Esau (GEN 27:15-29). It is not inconceivable that Rebekah, having been in contact with Yahweh over her pregnancy, had had impressed upon her the necessity for excluding the two Hittite women from the blood-line.

In due course, Jacob was despatched to Haran to find a wife from among the family of Laban, his mother's brother. The story of how Jacob was tricked into marrying the plain, elder daughter, Leah — before he could have her sister, Rachel, whom he loved — is well known (GEN 29). Ultimately, he had twelve sons and one daughter from Leah and Rachel, and from their two handmaids — Bilhah and Zilpah. The twelve sons were to become the progenitors of the twelve tribes of Israel. All twelve were of pure blood from within the descendants of Terah.

Reuben was the eldest son, born to the senior wife, Leah; but he was not chosen to carry on the blood-line. Neither were the next two sons, Simeon and Levi; in fact the lot fell on Judah, the fourth son, but he left his brothers and married a Canaanite woman named Shua, from whom he had three sons. Now the line was in danger again and Yahweh appears to have taken drastic action to put matters right.

Judah married his eldest son, Er, to Tamar who appears to have been of the right blood.

[GEN 38:6-11 TH VB] Judah got a wife for Er his first-born; her name was Tamar. But Er, Judah's first-born, was displeasing to the Lord, and the Lord took his life. Then Judah said to Onan, 'Join with your brother's wife and do your duty by her as a brother-in-law, and provide offspring for your brother.' But Onan, knowing that the seed would not count as his, let it go to waste whenever he joined with his brother's wife, so as not to provide offspring for his brother. What he did was displeasing to the Lord, and He took his life also. Then Judah said to his daughter-in-law Tamar, 'Stay as a widow in your father's house until my son Shelah grows up' for he thought, 'He too might die like his brothers.' So Tamar went to live in her father's house.

Some time afterwards, Judah's wife, Shua, died and Tamar was still not given Shelah as her husband, so she tricked Judah into sleeping with her, under the guise of a prostitute (GEN 38:12-30). In due course she produced twins, the so-called elder of which, Perez, was chosen for the blood-line. His brother, Zerah, put his arm out first and was tagged by the midwife as the eldest, but it was subsequently claimed that Perez had been born first.

The line subsequently continued without a hitch until Boaz married the widow Ruth, a Moabitess. But Ruth was a direct descendant of Lot, the grandson of Terah, and fresh blood was brought into the line — but still within the family ties.

Boaz and Ruth produced Obed, and he became the father of Jesse. And in Jesse's time, the first king of Israel was chosen and enthroned.

From time immemorial the birthright of the blood-line had passed down from father to son, but from the time of Abraham — over a span of a thousand years — Yahweh appears to have taken an increasing interest in the choice of the chosen

son. Probably this is only an apparent increase due to the more detailed chronicle that is available; but it may also be that, with the approaching establishment of a monarchy to rule over Israel, Yahweh became more overtly concerned with the choice.

Ever since the death of Joshua, Israel had been governed by a series of *shophetim*, or 'Judges' who were not administrators of justice but war-leaders or deliverers — and each was chosen by Yahweh. But, after a century and a half of this form of leadership, the people began to demand a king to rule over them — despite Yahweh's obvious disagreement — and the Prophet Samuel was instructed to accede to their wishes. Yahweh chose an unknown from the tribe of Benjamin, named Saul — son of Kish, whose father was a man of rank.

Then followed a strange ritual of election which, presumably was necessary to ensure that all Israel understood that the choice was Yahweh's.

[1 SAM 10:20-30 JB VB] Samuel then made all the tribes of Israel come forward, and the lot fell to the tribe of Benjamin. He then made the tribe of Benjamin come forward clan by clan, and the lot fell to the clan of Matri; he then made the clan of Matri come forward man by man, and the lot fell to Saul son of Kish. They looked for him but he was not to be found.

Once again they consulted Yahweh, 'Has the man come here?' 'There he is,' Yahweh answered, 'hidden among the baggage.' So they ran and brought him out and, as he stood among the people, he was head and shoulders taller than them all. Then Samuel said to all the people, 'Have you seen the man Yahweh has chosen? Of all the people there is none to equal him.' And all the people acclaimed him, shouting, 'Long live the king!'

Saul began his reign well with a series of victories but, ultimately, he fell into disfavour, and Yahweh decided to displace him. The original Patriarchal blood-line had become overshadowed by a series of — to Yahweh — unimportant governors and princelings. He now decided to bring the blood-line into the monarchy, and made a surprising choice.

[1 SAM 16:1-13 JB VB] Yahweh said to Samuel, 'How long will you go on mourning over Saul when I have rejected him as king of Israel? Fill your horn with oil and go. I am sending you to Jesse of Bethlehem, for I have chosen myself a king among his sons.' Samuel replied, 'How can I go? When Saul hears of it he will kill me.' Then Yahweh said, 'Take a heifer with you and say, "I have come to sacrifice to Yahweh." Invite Jesse to the sacrifice, and then I myself will tell you what you must do; you must anoint to me the one I point out to you.'

When they arrived, he caught sight of Eliab and thought 'Surely Yahweh's anointed one stands before him,' but Yahweh said to Samuel, 'Take no notice of his appearance or his height for I have rejected him; God does not see as man sees; man looks at appearances but Yahweh looks at the heart.' Jesse then called Abinadab and presented him to Samuel, who said, 'Yahweh has not chosen this one either.' Jesse then presented Shammah, but Samuel said 'Yahweh has not chosen this one either.' Jesse presented his seven sons to Samuel, but Samuel said to Jesse, 'Yahweh has not chosen these.'

He then asked Jesse, 'Are these all the sons you have?' He answered, 'There is still one left, the youngest; he is out looking after the sheep.' Then Samuel said to Jesse, 'Send for him; we will not sit down to eat before he comes.' Jesse had him sent for, a boy of fresh complexion, with fine eyes and a pleasant bearing. Yahweh said, 'Come, anoint him, for he is the one.' At this Samuel took the horn of oil and anointed him where he stood with his brothers; and the spirit of Yahweh seized on David and stayed with him from that day on.

In due course David married Bathsheba, the beautiful wife of Uriah the Hittite, a mercenary captain in David's army. The story of how he got rid of Uriah is not a savoury one — but he may well have been influenced by Yahweh who

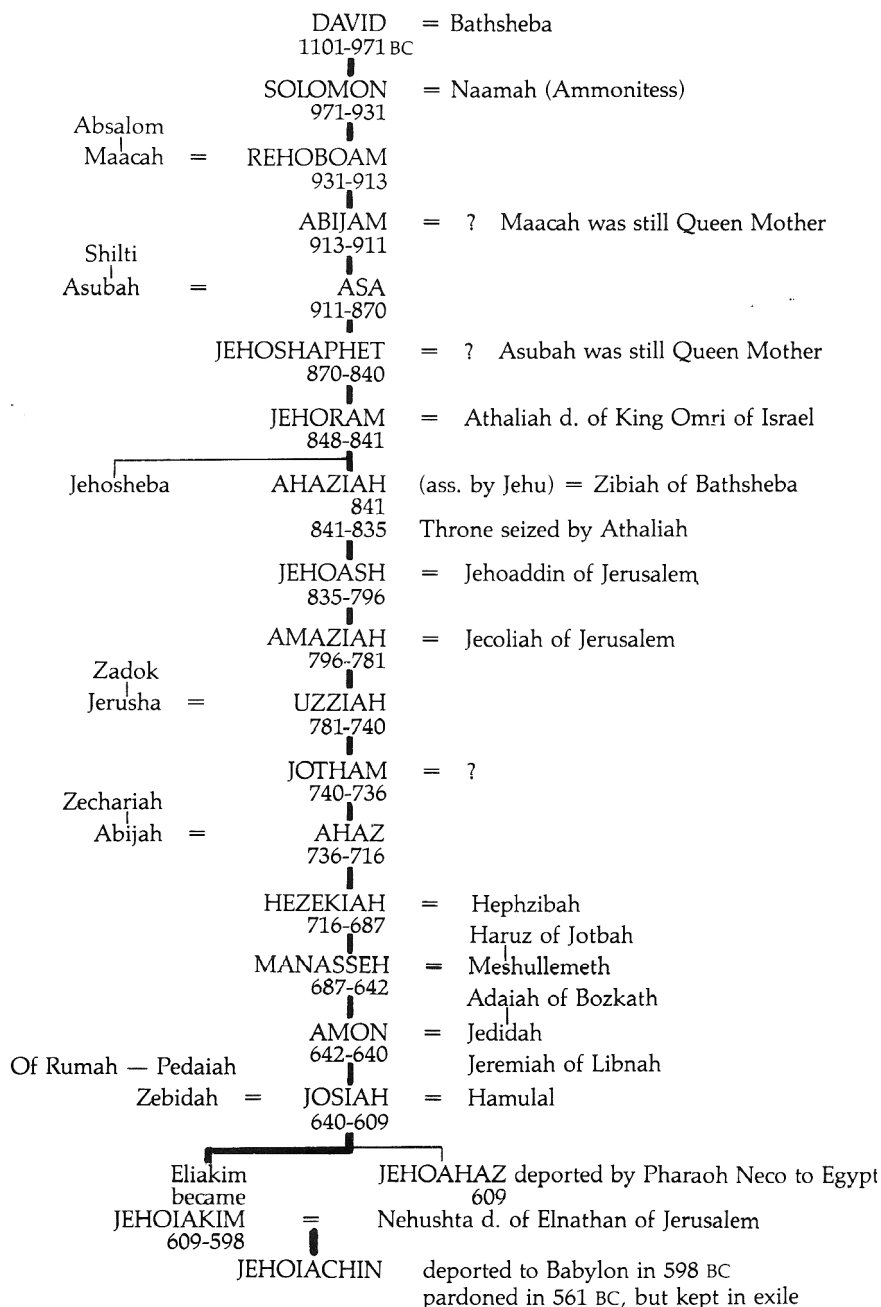


Table V. Outline Genealogical Table of the Royal Blood-Line from KING DAVID to KING JEHOIACHIN.

may have seen in Bathsheba the qualities he required. Although married to a foreigner, she was a local girl and daughter to Eliam who was of the tribe of Judah. While Uriah was still living, she became pregnant by David. This was not in Yahweh's plans and despite desperate pleas by David the child fell sick and died.

Bathsheba had a second child by David whom she called Solomon. This child had the approval of Yahweh — Yahweh loved him and made this known through the prophet Nathan who named him Jedidiah (Yedidiah) in accordance with the word of Yahweh. And it was this child, rather than the older half-brothers, that was chosen to continue what was now a Royal Blood-line.

The line continued, steadily, through the eldest sons, from Solomon to Ahaziah — but there it very nearly foundered. Ahaziah, in company with Jehoram, deposed king of Israel, met Jehu the king newly anointed in Jehoram's place in the field of Naboth of Jezreel. Jehoram was killed there, but Ahaziah fled only to be overtaken by Jehu and slain as well.

[2 KIN 11:1-3 JB VB] When Athalkiah the mother of Ahaziah learnt that her son was dead, she promptly did away with all those of royal stock. But Jehosheba, daughter of King Jehoram [king of Judah, not Israel] and sister of Ahaziah, secretly took away Jehoash, her brother's son, from among the sons of the king who were being murdered, and put him with his nurse in the sleeping quarters; in this way she hid him from Athaliah, and he was not put to death. He stayed with her for six years, hidden in the Temple of Yahweh, while Athaliah governed the country.

In the seventh year, Jehoiada, who was head of the Jerusalem priesthood, staged a coup with the help of the Carians (mercenaries from Asia Minor) and proclaimed as king the seven-year-old Jehoash. Athaliah was duly put to death and Jehoash went on to reign for forty years.

The line then continued through the eldest sons for another eight generations until the reign of King Josiah. When he died, his eldest son, Jehoahaz, succeeded but only reigned for three months before he was carried off in chains to Egypt by the Pharaoh Neco. Neco put Jehoahaz's brother, Eliakim, on the throne in his place, and changed his name to Jehoiakim. He continued the dynasty by marrying Nehushta, a daughter of Elnathan of Jerusalem, and produced a son, Jehoiachin, who was destined to be the last king in the blood-line.

Jehoiachin, like his uncle Jehoahaz, only reigned for three months in Jerusalem. Nebuchadnezzar, King of Babylon, himself attacked the city and deported the eighteen-year-old Jehoiachin, his mother, and the nobility, to exile in Babylon. Nebuchadnezzar made Mattaniah, another uncle of Jehoiachin, king in succession and changed his name to Zedekiah. But this time, the blood-line remained with the deposed king, for Zedekiah rebelled after a reign of eleven years. He was defeated by Nebuchadnezzar; his sons were slaughtered before his eyes and after being blinded he, too, was carried off to Babylon. Doubtless, he did not live long in captivity; and was outlived by Jehoiachin.

[2 KIN 25:27-30 JB VB] In the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, Evil-merodach king of Babylon, in the year he came to the throne, pardoned Jehoiachin king of Judah and released him from prison. He treated him kindly and allotted him a seat above those of the other kings who were with him in Babylon. So Jehoiachin laid aside his prisoner's garb, and for the rest of his life always ate at the king's table. And his upkeep was permanently assured by the king, day after day, for the rest of his life.

The blood-line of King Jehoiachin, the last of the royal kings of Judah, continued through his son, Shealtiel, and his grandson, Zerubbabel, both of whom carried

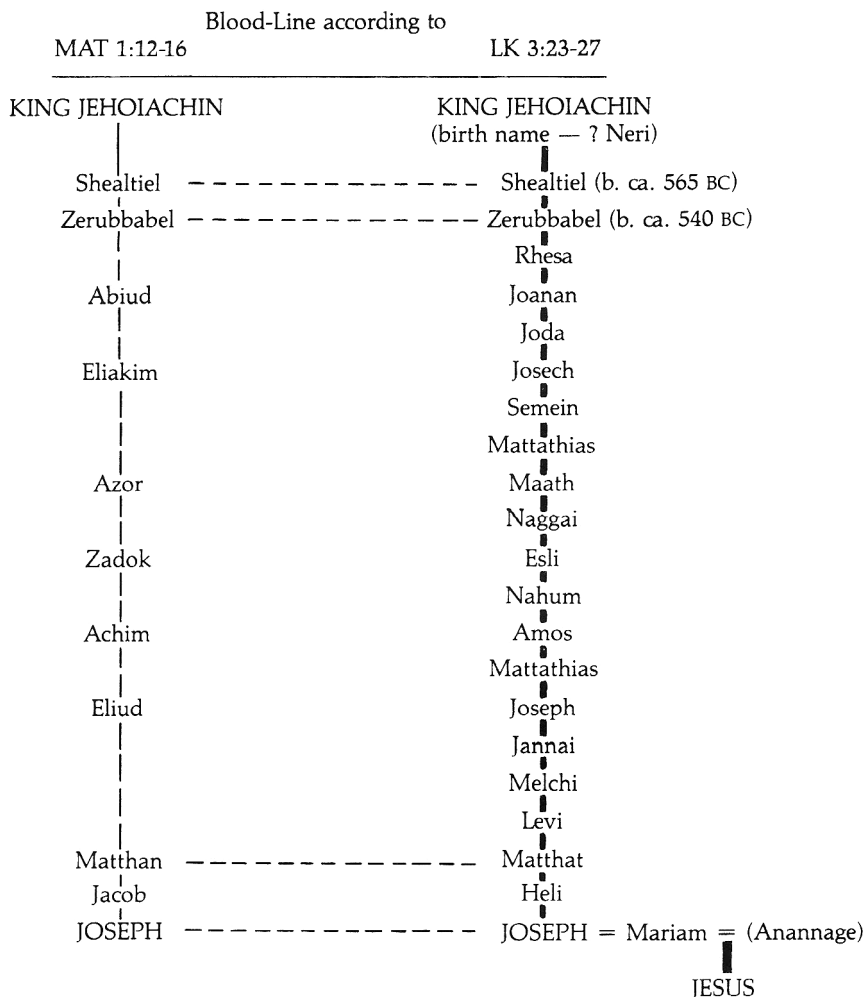


Table VI. Outline Genealogical Table of the Royal Blood-Line from KING JEHOIACHIN to JESUS.

in their names the 'shining' suffix of *-el*. And, thereafter, the records of the line become confused. Jehoiachin probably died in Babylon — he would have been seventy-seven years old if he had lived to see the fall of Babylon in 539 BC, and the release of the Jews back to Jerusalem; and, after his hard life, including thirty-seven years in prison, this would have been unlikely.

Of the three, only Zerubbabel is mentioned as returning to Jerusalem from exile; he is among those listed as elders of Judah who returned to assist in the rebuilding of the city.

The blood-line from King Jehoiachin in Babylon to Joseph, step-father of Jesus of Nazareth, has a number of inconsistencies though none is so serious as to invalidate the line shown in *Table VI*. There are two lineages written into the Gospels; the first is in MAT 1 and starts with Abraham, and the second in LK 3. The latter starts with Adam and runs through the whole gamut of the messianic line. Of the two, preference must go to Luke because he has eighteen names between Zerubbabel and Joseph giving an average span for a generation of 28 years. Matthew, on the other hand, gives only eight, and this would imply a generation span of 60 years, which is far too high — many names must be missing from this list.

The two lists have only four names in common — Shealtiel, Zerubbabel, Matthan =? = Matthat, and Joseph. This is explained in a footnote to Matthew 1:1. in the Jerusalem Bible, by stating that Matthew has preferred 'dynastic succession to physical descent'; but this does not explain the missing generations.

Luke's line appears to be complete, and logical; and capable of acceptance. In it, Joseph is stated to be the twenty-first generation in direct succession from King Jehoiachin of Judah. This, in itself, would not make Jesus of Nazareth the rightful heir-apparent to the throne of David, because he was not the natural son of Joseph; but there are two other factors to be taken into consideration.

First, legal adoption would have given Jesus full rights of inheritance, and this step seems to have been taken; and, secondly, in accordance with family practice, Joseph is likely to have married a girl who was closely related to him — probably no further removed than a first cousin. In which case, Mariam would have had a common grandfather with Joseph, and have been a direct descendant, too, of the last king.

On the Cross, Jesus spoke to his mother:

[JN 19:26-27 JB VB] Seeing his mother and the disciple he loved standing near her, Jesus said to his mother, 'Woman, this is your son.' Then to the disciple he said, 'This is your mother.' And from that moment the disciple made a place for her in his home.

Clearly, the step-father, Joseph, was no longer living — and Jesus was, by then, the rightful heir to the throne of Judah. We should not have any surprise, therefore, at the exchange that took place with Pilate before the Crucifixion.

[JN 18:32-40 JB VB] ... So Pilate went back into the Praetorium and called Jesus to him. 'Are you the king of the Jews?' he asked. Jesus replied, 'Do you ask this of your own accord, or have others spoken to you about me?' Pilate answered, 'Am I a Jew? It is your own people and the chief priests who handed you over to me; what have you done?' Jesus replied, 'Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. But my kingdom is not of this kind.'

'So you are a king, then,' said Pilate. 'It is you who say it' answered Jesus. 'Yes, I am a king. I was born for this, I came into the world for this: to bear witness to the truth; and all who are on the side of truth listen to my voice.' 'Truth?' said Pilate 'What is that?'; and with that he went out again to the Jews and said, 'I find no case against him. But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release the king of the Jews?'

In our view, Pilate knew very well that Jesus was the rightful King of the Jews; but he also appreciated that Jesus was not claiming any such title. At no time in his ministry, did he made any such claim. But Pilate was not to be denied the last word.

[JN 19:19-22 JB VB] Pilate wrote out a notice and had it fixed to the cross; it ran
 'Jesus the Nazarene, King of the Jews.'

This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate, 'You should not write "King of the Jews"; but "This man said: I am King of the Jews"'. Pilate answered, 'What I have written, I have written.'

It remains to be asked, 'Did this magnificent Patriarchal and Royal Blood-Line end on a barren hill — just outside the city walls of Jerusalem?' Henry Lincoln and his co-authors claim that it may not have done so. We have no evidence on which to base any kind of an answer.

The other important question is 'Why was this blood-line so important to the Anannage that they needed to monitor it continuously; to correct its weaknesses; and to instill their own blood into it, from time to time?'

We believe that that question may be answerable, but only after considerable further research. Perhaps that research may throw light on the first question, as well.

If it does, these two questions — and the problem of where the Anannage came from — may form the subject matter of our next book.

Appendix B

A Hebraic Account of Flooding at Kharsag (The Garden in Eden)

In the Ethiopic version of the Book of Enoch, there occurs an account in which the narrative may be construed as an eye-witness observation of one of the periodic floods which threatened Kharsag — the Garden in Eden.

[EN LXXXIX: 1-9 VB] ... and built himself a great vessel and dwelt thereon; and three bulls dwelt with him in that vessel, and they were covered in. And again I raised my eyes towards heaven and saw a lofty roof, with seven water torrents thereon, and these torrents flowed with much water into an enclosure. And I saw again, and behold fountains were opened on the surface of that great enclosure till all its surface was covered with water. And the water, the darkness and the mist, increased upon it; and as I looked at the height of that water, that water had risen above the height of the enclosure, and was streaming over that enclosure, and it stood upon the earth.

And all the cattle of that enclosure were gathered together until I saw how they sank and were swallowed up and perished in that water.

But that vessel floated upon the water, while the oxen and elephants and camels and asses sank to the bottom with all the animals so that I could no longer see them, and they were not able to escape, but perished and sank into the depths.

And again I saw in the vision [watched that spectacle] till those water torrents were removed from the high roof, and the chasms of the earth were levelled up, and other abysses were opened. Then the water began to run down these, till the earth became visible; but that vessel settled on the earth, and the darkness retired and light appeared. But the white bull, which had become

a man, came out of that vessel, and the three bulls with him, and one was white like that bull, and one of them was red as blood, and one black: and that bull departed from them.

Because serious floods appear to have been a not infrequent hazard at Kharsag, just such a boat would have been an essential instrument in the rescue of valuable, breeding stock. The 'lofty roof' which is mentioned could have been the dam wall or, alternatively, the mountain ridge above the Great House down which torrents cascaded in the last destructive storm.

We should not be surprised at the reference to 'elephants, camels and asses'; the latter are recorded in the Sumerian epics, and elephants once roamed on the Damascus Plain, and could have been brought up to Kharsag by a valley route. They would certainly have been useful for haulage during the building operations, and the erection of the high dam.

The reference to the 'bull which had become a man' is admittedly cryptic. But Enki was commonly referred to as the 'wild bull of heaven', and Kharsag was 'heaven'. One possibility is that he was in the habit of covering himself with a cow- or bull-hide as a method of persuading the three bulls to follow him onto the boat in a flood emergency. The three bulls may have been irreplaceable, breeding stock which was essential for the continuance of the established cattle strain. And it is, perhaps, not unworthy of mention that white, red and black are the principal colours found in domestic cattle, today.

Appendix C

Data for the Identification of the Kharsag Tablets

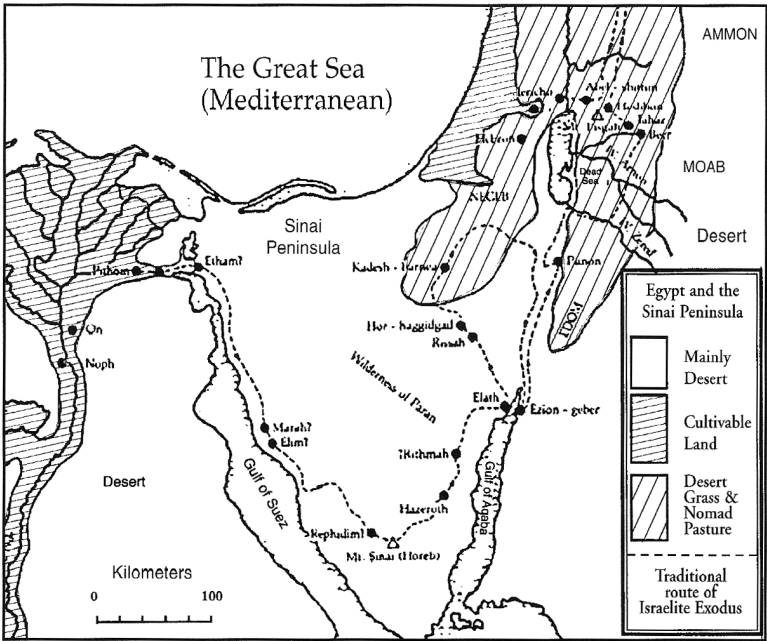
The autographed texts and transliterations from the original Sumerian, cuneiform-inscribed tablets are to be found in the publication *Miscellaneous Babylonian Inscriptions* by Professor George A. Barton, published by the Yale University Press and the Oxford University Press in 1918.

The tablets, themselves, are part of the Nippur collection held in the University Museum at Philadelphia, USA. Data necessary to their identification are listed below. Epic numbers and titles are from our Chapters.

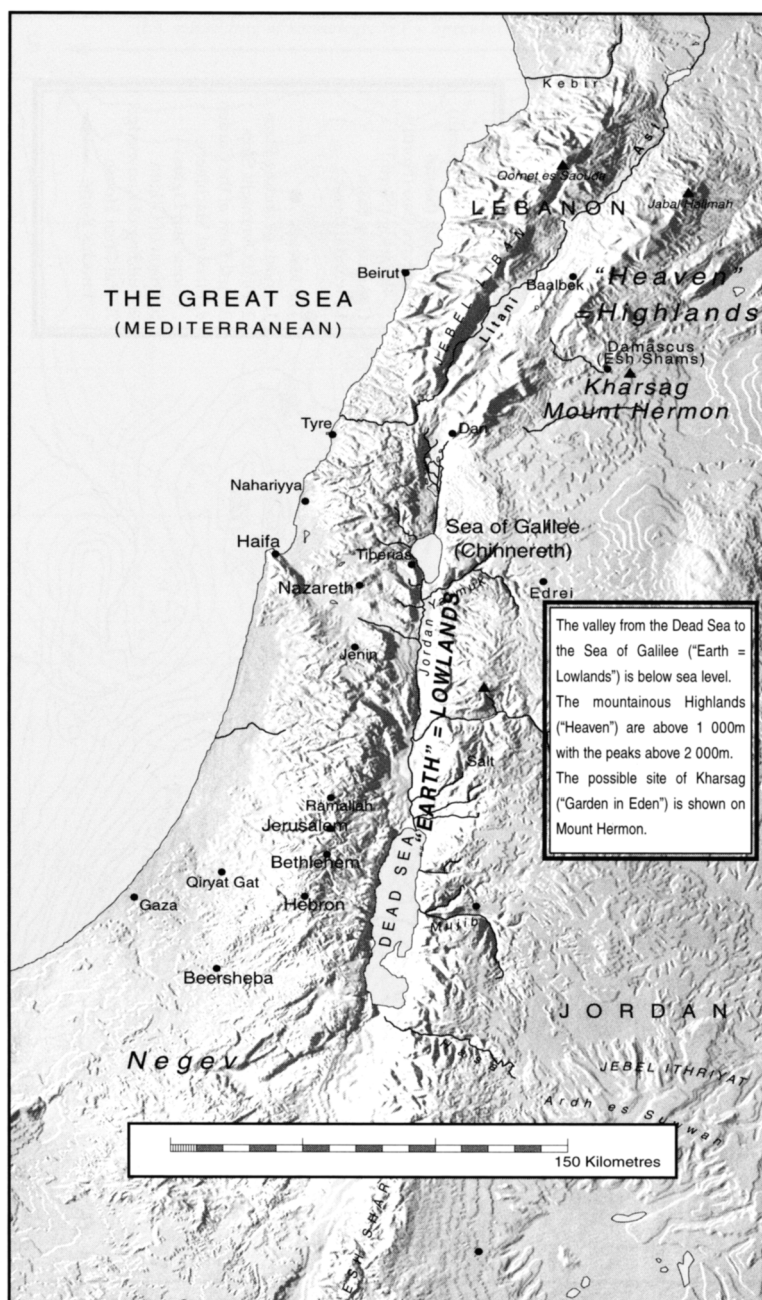
Epic	Title	Museum Number (see Barton — p. 67)
<i>Chapter 3</i>		
1:	The Decision to Settle	8 383
2:	The Arrival of the Anannage	14 005
3:	The Romance of Enlil and Ninlil	9 205
4:	The Planning of the Cultivation	11 065
5:	The Building of the Settlement	8 322
6:	The Great House of Enlil	8 384
7:	The Cold Winter Storm	8 310

Epic	Title	Museum Number (see Barton – p 67)
8: 9:	<i>Chapter 8</i> The Thousand-Year Storm The Destruction of Kharsag	8317 19 751+, 2 204+ 2 270+, 2 302

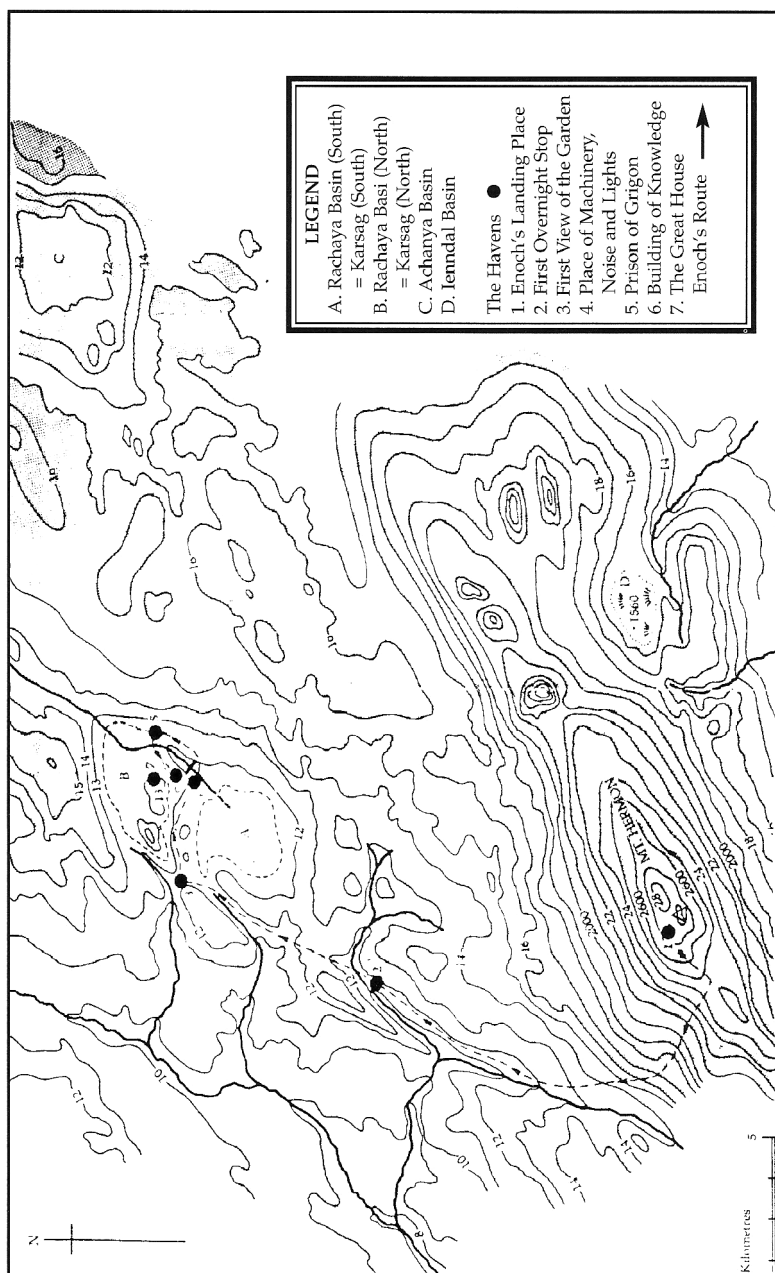
APPENDIX D: FOUR HISTORICAL MAPS



Map 2.
*Traditional Route of the Israelite Exodus
and the Wandering in the Wilderness*

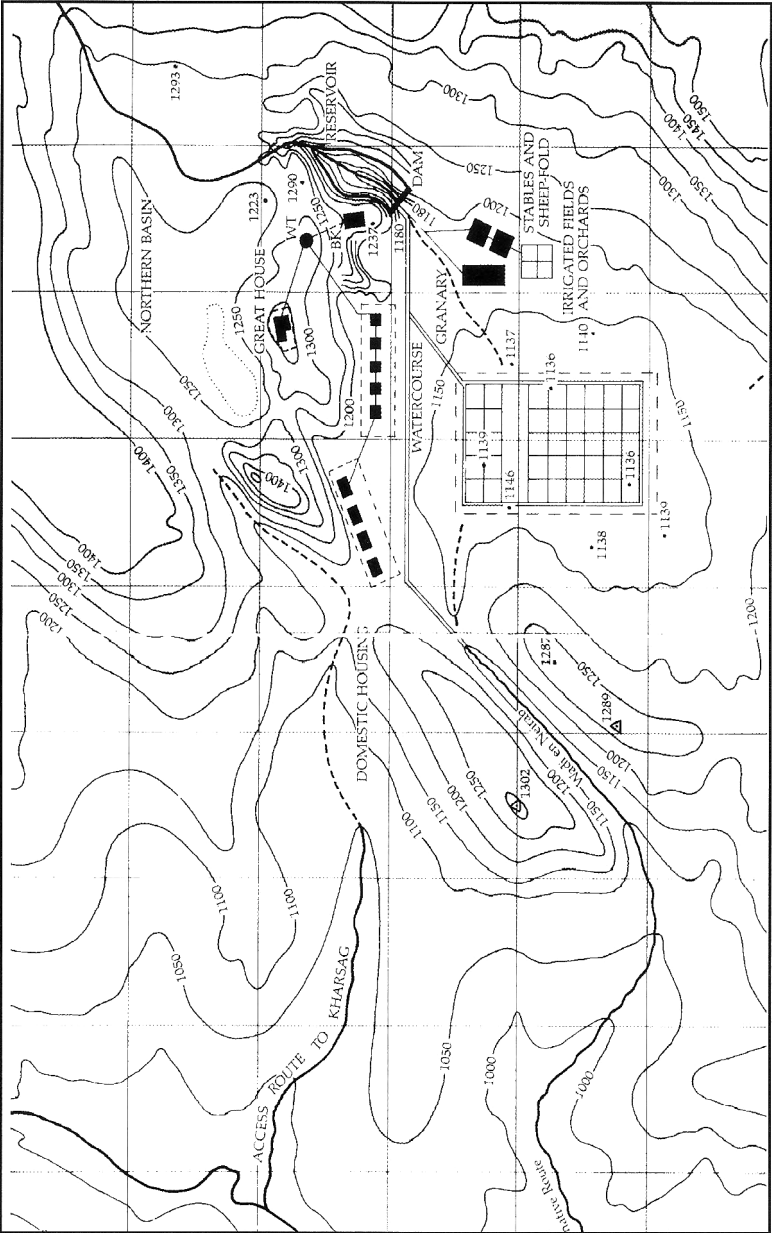


Map 3. *Outline Map of the Eastern Mediterranean Borderlands*



Map 4. To illustrate the environs of Rachaiyah Basin
and Mount Hermon

S ← (BK = Building of Knowledge; WT = Speculative Water -Tower) → N



Map 5. Outline contour map of the Rachaiyah Basin with speculative placements of structures mentioned in the Kharsag Epics.

APPENDIX E: AN ALTERNATIVE GENESIS



- 1,2,8 **בראשית** ברא אלהים את השמים ואת הארץ: והארץ היתה תהו ובהו וחשך על פני תהום ורוח אלהים מרחפת על פני המים: ויאמר אלהים יהי אור ויהי אור: וירא אלהים את האור כי טוב 4-3
ויבדל אלהים בין האור ובין החשך: ויקרא אלהים לאור יום ולחשך ה קרא לילה ויהי ערב ויהי בקר יום אחד: 5
ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל בין מים למים 6 ויהי כן: ויעש אלהים את הרקיע ויבדל בין המים אשר מתחת 7 לרקיע ובין המים אשר מעל לרקיע □ ויקרא אלהים לרקיע שמים 8 ויהי ערב ויהי בקר יום שני: 9
ויאמר אלהים יקוו המים מתחת השמים אל מקוה-ה אחד ותראה 10 היבשה ויהי כן: ויקוו המים מתחת השמים אל מקויהם ותראה היבשה-ה ויקרא אלהים ליבשה ארץ ולמקוה המים קרא ימים וירא אלהים כי טוב: 11
ויאמר אלהים תדשא הארץ דשא עשב מוריע זרע- למיניהו ויעץ עשה פרי 12 אשר זרעו בו- למיניהו- על הארץ ויהי כן: ותדשא הארץ דשא עשב מוריע זרע 13 למיניהו ועץ עשה פרי אשר זרעו בו למיניהו וירא אלהים כי טוב: ויהי ערב ויהי 15 בקר יום שלישי: 14
ויאמר אלהים יהי מארת ברקיע השמים להבדיל בין היום ובין הלילה והיו 14 לאות ולמועדים ולימים ושנים: והיו למאורות ברקיע השמים להאיר על הארץ 15 ויהי כן: ויעש אלהים את שני המאורות הגדלים את המאור הגדל למשלת היום 16 ואת המאור הקטן למשלת הלילה ואת הכוכבים: ויתן אתם אלהים ברקיע 20 השמים להאיר על הארץ: ולמשל ביום ובלילה ולתבדיל בין האור ובין החשך 18 וירא אלהים כי טוב: ויהי ערב ויהי בקר יום רביעי: 19
ויאמר אלהים ישרצו המים שרץ נפש חיה ועוף יעופף על הארץ על כ 20 פני רקיע השמים ויהי כן: ויברא אלהים את התנינים הגדלים ואת כל נפש 21 החיה הרמשת אשר שרצו המים למיניהם ואת כל עוף כנף למיניהו וירא אלהים 25 כי טוב: ויברך אתם אלהים לאמר פרו ורבו ומלאו את המים בימים וזרעו ורבו 22 בארץ: ויהי ערב ויהי בקר יום חמישי: 23
ויאמר אלהים תוצא הארץ נפש חיה למינה בהמה ורמש וחתול ארץ למינה 24 ויהי כן: ויעש אלהים את חית הארץ למינה ואת בהמתה למינה ואת כל רמש 25 האדמה למינה וירא אלהים כי טוב: 30
ו**יאמר** אלהים נעשה אדם בצלמנו - כי כדמותנו וירדו בדגת הים ובעוף השמים 26 ובבהמות ובכל -חית- הארץ ובכל הרמש הרמש על הארץ: ויברא אלהים את 27 האדם בצלמו בצלם אלהים ברא אתו זכר ונקבה ברא אתם: ויברך אתם אלהים 28 ויאמר להם **אלהים** פרו ורבו ומלאו את הארץ וכבשوها וירדו בדגת הים ובעוף 1 השמים ובבהמות- ובכל -חיה- הרמשת על הארץ: 29
ו**יאמר** אלהים הנה נתתי לכם את כל עשב זרע זרע אשר על פני כל הארץ 3 ואת כל העץ אשר בו פרי- זרע זרע לכם יהיה לאכלה: ולכל חית הארץ ולכל עוף השמים ולכל הרמש הרמש על הארץ אשר בו נפש חיה- נתתי את כל 5 ידק עשב לאכלה ויהי כן: וירא אלהים את כל אשר עשה והנה טוב מאד ויהי 31 ערב ויהי בקר יום הששי: 6
ויקלו השמים והארץ וכל צבאם: ויכל אלהים ביום הששי- מלאכתו אשר 2,2,8 עשה וישבת ביום השביעי מכל מלאכתו אשר עשה: ויברך אלהים את יום 7 השביעי ויקדש- אותו כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות: 10

... and the ru^{ah} of the *Shining Ones*
hovered over its waters.

[GEN1:2ALV]

IN THE BEGINNING – *B^e re'sit* – how elusive a word is Beginning! Are the opening words of the *Bible* referring to the Creation of the Universe, revealed to Man by divine edict; or do they refer to a new Beginning after Man was already established on this Earth? We believe the latter.

The first two chapters of the *Book of Genesis* were fundamental to the later development of the Jewish and Christian religions. The text on which modern translations of this chapter are based, are taken from fragments of the Priestly Code (P) compiled during the Exile in Babylonia in the sixth century B.C. The text of the second chapter has been taken from the older Judaic Document (J), the various strata of which are believed to have originated in the Southern kingdom after 850 B.C.

The first chapter, therefore, which is our main concern here, was written under the influence of redactors desperate to see the re-establishment of the Jewish state in its homeland. The conquest by Nebuchadnezzar, and the exile in Babylonia, had been orchestrated by Yahweh (so they believed) in revenge for the abandonment of the Covenant by the Israelites.

That this concept was foremost in the minds of the redactors, in compiling the books of the Old Testament, seems unequivocal; though whether it blinded them to the possibilities of alternative meanings to the ancient words which they were studying, cannot be determined. But, certainly, the interpretations put on these words led to a tradition that was to influence the Greek, and other European scholars, who were to produce our version of the Old Testament.

Whether they were Mosaic in origin, or even earlier, the original writings have been lost in the mists of antiquity. All that is left to nourish two of the World's great religions are fragmented passages that have been copied and re-copied, meticulously, for nearly three thousand years. In that time, we believe the texts have remained remarkably constant except for the inevitable scribal error that must have crept in from time to time. But what have not remained constant are the Hebraic and Aramaic languages.

If we remind ourselves of how our own language has changed since Elizabethan times, a mere four hundred years ago, and how it is changing decade by decade in this modern expressively-permissive society, we can understand the dangers of taking a fragment of Hebraic text – written perhaps in 1300 B.C., and edited and copied in 550 B.C. – and of expecting that the individual words and phrases were all intended to carry the same connotations as they did, for example, in the time of the early Christian Fathers, sixteen hundred years later.

Again, if to this uncertainty we add the dangers inherent in the Middle Eastern practice of *paronomasia*, by which one symbol or word, purposefully, may represent a number of different meanings, we are faced with an extremely difficult situation.

Furthermore, we have drawn attention in our earlier books to the absolute necessity of fully understanding the context of an isolated passage in a Middle Eastern language before undertaking its translation. In many cases, a translator with a religious conception of the context has produced an entirely different translation from that of a translator with a secular conception.

It will be argued that changes in a language with time are less important if there is a traditional understanding of the context and meaning of a passage – but this is only true as far back as the original misinterpretation of the context – if there were one.

However, in making such translations, there is one golden rule. If the context could be open to doubt, and there are one or two alternative possibilities, then one or two alternative possibilities must be attempted. The correct one will nearly always become obvious because of its **consistency**; this being the yardstick by which such translations have to be judged.

The Old Testament was translated into modern Hebrew - and then into Greek, forming the early chapters of *Genesis*. But this translation led to interpretations which were neither consistent within themselves, nor consistent with either the earlier Sumerian, or Hebraic Enochian accounts of the same events. These inconsistencies have been glossed over and ignored.

It follows that, at this point, it is the authors' task to attempt an alternative translation of the first chapter of the *Book of Genesis* in an effort to determine whether a more consistent account can be obtained in a secular interpretation.

In making this translation, very early texts were taken from *The Book of Genesis: Critical Edition of the Hebrew Text* by Canon C.J.Ball, and used in conjunction with the *Jerusalem Bible* in English, and *A Concise Hebrew and Aramaic Lexicon of the Old Testament* by William L. Holladay.

We have had some concern over a suitable format for the presentation because considerable explanatory material has to be included if it is to carry any credibility. This material needs to be presented in a full Appendix as any bald statement of the alternative text would be meaningless to those for whom the traditional versions have a special value. This explanatory material is laid out below, verse by verse.

[GEN 1:1] כְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

In the Hebrew text, there are three equivocal words in addition to אֱלֹהִים = *elohim* which is translated by us as the *Shining Ones*. Reading from right to left, in the Hebrew manner, these equivocations are:

1. אֱלֹהִים – usually transliterated as *bara* with three principal meanings

(i) = 'to create'; but, strangely, this meaning is only used with the term *elohim* (or its equivalent) as the subject;

(ii) = 'to clear ground' (for agriculture) including 'felling timber';

(iii) = 'fatten oneself' – a meaning which cannot be ignored because, in paronomastic terms, it could have associations with both (i) and (ii).

But בָּרָא can also be transliterated as *bera'a*, which can mean 'to look with pleasure [or approval] upon'.


This latter use is clearly illustrated in Psalm 59:10, part of which Holladay translates as "God shall let me **look with pleasure** on my enemies defeated".

Consequently, the *Shining Ones* may have 'created', in the sense of producing something new – of an agricultural nature; or they may have 'felled timber and cleared ground' for agricultural purposes; or they may, in time, have 'fattened themselves' on

their produce - after an initial lean period in the land in which they were about to settle; and they may have 'looked with pleasure' upon the chosen area.

Here, we can take note of the cleverness of the use of paronomasia in a developing Middle Eastern language. The text may well have been intended to indicate all four meanings by the use of one word.

2. שְׁמִימִים – is transliterated as *ha'shemim* which has achieved a popular meaning of the 'the heavens', or 'the air', or 'the sky'. It is the plural of *shem* which is another ancient word, like *el*. It has a widespread, geographical association with 'plants' and 'agriculture' (and it occurs in the name of the leader of the Watchers, Shem-jaza, who was recorded as being a teacher of horticulture).

In Sumerian, it was closely associated with *li* = 'cultivation' and had a similar ancient pictogram of a plant in a pot . In the later, Semitic Akkadian, it was used for 'grass' or 'pasture'. The Akkadian *sham urqitu* meant 'green grass'.

ha'shemim, therefore, carries the implications of both 'heights' and 'plants'; and we believe that it was a term used, originally, for the 'cultivated Highlands' – or, alternatively, for the 'Highland pastures'. After the destruction of Kharsag, as the language changed, it became the 'Highlands', then the 'Heights', and finally the 'Heavens'.

3. אֶרֶץ – is transliterated as *arez* meaning 'ground', 'land' or 'territory'. In the context of its opposition to *shemim*, it should have meant 'low ground' or the 'Lowlands'.

With the above explanation we can now lay out our preferred alternative translation for the opening verse of the *Book of Genesis* beside the commonly accepted version of the Jerusalem Bible:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
In the Beginning, God created the heavens and the earth.	:	In the Beginning, the <i>Shining Ones</i> looked (down) with pleasure upon the Highland pastures and the Lowlands.

[GEN 1:2]

והארץ היתה תהו ובהו וחשך על פני תהום ורוח אלהים מרחפת על פני המים:

If we assume that *הָאָרֶץ* (*ha 'arez*) = 'the Lowlands' – in opposition to 'the Highlands', an interesting development occurs. With *תהו* having been presumed to mean 'wasteland'; *בהו* to mean 'empty'; and *והחשך* to mean 'dark', the primary translation was

"But the Lowlands were a wasteland - empty and dark."

Now the Lowlands may well have been 'empty' – that is, uninhabited, but there was no reason for them to have been 'dark'. However *והחשך* had other nuances such as 'obscure, unknown and unimportant'. In Proverbs 22:29, we read – "Not for him the service of an *obscure* people" – this translation could equally well have read '*unknown* people'.

A territory is unknown when it still has to be explored; and so 'unexplored' is our preferred translation in this context.

In the three following words, *על*, in common with so many Middle Eastern words, can mean either of two opposites – in this case, 'over' and 'down from'; *יָבֵיחַ* meant 'surface', and *תְּהוֹם* the 'depths of the sea'.

Of the two opposites, it is clear which was intended because land is not usually described as lying *over* the 'surface of the depths of the sea'; but it does, sometimes, lie *under* or *below*.

The Lowlands of the Jordan Valley do lie below sea-level as a result of the sinking of the Rift Valley. We put the wasteland, therefore, 'below the level of the sea'.

The second Part of this verse refers to something called the *ru^{ah}* which hovered over the surface of the waters. The standard English translation is 'spirit', and comes by way of the Greek *pneuma* which meant 'air' or 'wind'. This form was found in Enoch's account of his transportation from the Lowlands to the Highlands. There, it occurred in the expression 'Chariot of the Spirit', and we suggested that consideration had to be given to the possibility of a solid aerial craft capable of transporting Enoch to the Garden in Eden.

The term *ru^{ah}* occurs frequently in the Old Testament in contexts that require translation as something less nebulous than our word 'spirit'. Translations having, inevitably, been made in a reli-

gious context, the secular meaning has failed to surface. A few examples may be quoted here to support this hypothesis.

[1KIN 18:11-12] *And now you say to me – ‘Go and tell your master that Elijah is here! But as soon as I leave you, the ru^ah of Yahweh will carry you away and I shall not know where.*

[2 SAM 22:11]... *he mounted a cherub, and flew and soared on the wings of the ru^ah.*

[EZ 8:3] ... *and the ru^ah lifted me up into the air - and took me to Jerusalem.*

[EZ 37:1] *The hand of Yahweh was laid upon me and he carried me away by the ru^ah of Yahweh, and set me down in the midst of a valley.*

[EZ 43:4-6] *The glory of Yahweh arrived at the Temple near the east gate. The ru^ah lifted me up and brought me into the inner court - and I saw the Glory of Yahweh fill the Temple.*

All these examples (and there are many more that are similar) imply that the *ru^ah*, whatever it was, was material and capable of lifting a man, and of carrying him over considerable distances. In EZ 8:3, the distance was from Babylon to Jerusalem - a matter of five hundred miles.

In the Genesis text, the *ru^ah* is said to have ‘hovered over the waters’; and it is possible that the *Shining Ones* looked down from it onto the Lowlands, in the same manner as Yahweh looked down from the *pillar of fire and cloud* in EX 14:24.

Moreover, attention has to be drawn to the fact that the cognate Sumerian equivalent of the Hebraic *ru^ah* was *ru-a* and the most archaic Sumerian pictograms for the syllables *ru* and *a* carry this interpretation a stage further:



=ru

= a

These pictograms, in the vertical orientations in which they would have appeared on a clay tablet, are remarkably suggestive of some form of aerial craft ‘hovering’ over water. The wings (mentioned in 2 SAM 22:11) are clearly visible, but the underpart is not the body of a bird - it is closer to the shape of a boat with a keel. The natural deduction would be that the *ru^ah* was capable of flying and of landing on water.

JERUSALEM BIBLE	: (ALTERNATIVE GENESIS)
Now the earth was a formless void, there was darkness over the deep, and God 's spirit hovered over the waters.	: But the Lowlands were an empty area - being uninhabited and unexplored, lying below the level of the Sea. : And the aerial craft of the <i>Shining Ones</i> hovered over its waters.

[GEN 1:3]

וַיֹּאמֶר אֱלֹהִים יְדִי אֹר וְיָדִי אֹר:

This verse is quite straightforward except for the term אור = 'or' which had a standard meaning of 'light'. It is clearly a statement by the *Shining Ones* that they wanted light – but, in our context, they had all the light that they needed. What they were short of was *enlightenment*; they needed enlightenment about conditions in the unexplored Lowlands – a land that they had only seen from the air – in order to make a decision whether the area was suitable for agricultural development.

We are encouraged in making this interpretation by reference to the *Urim*. This was a device, carried in Aaron's breast-pocket, which enabled him to communicate with Yahweh at a distance - in effect, to obtain enlightenment from Yahweh on how to deal with the problems of the day. *Urim* is a plural word, of which the singular form is אור = 'light' or 'enlightenment'.

JERUSALEM BIBLE	: (ALTERNATIVE GENESIS)
God said, 'Let there be light', and there was light.	: The <i>Shining Ones</i> said, 'Let us enlighten ourselves' [concerning this land] – and they explored it.

We believe that the *Shining Ones* decided to start by exploring the Highlands in the hope of finding a suitable place for their principal agriculturally-based Settlement; they intended to leave the exploration of the Lowlands (the Jordan Valley) until later. This would have been dependent on a successful reconnaissance of the Highlands.

[GEN 1:4]

: וַיֵּרָא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:

In this verse, for consistency הָאוֹר = *ha'or* has to be translated as 'the exploration', or as 'the explored part'; and הַחֹשֶׁךְ = *hashakh* as the 'unexplored' or as 'the unexplored part'.

בָּדַל = *bedel*, which had a common meaning of 'separate', but could also mean 'distinguish'-and בֵּין which, with verbs of distinguishing, took on the meaning of 'between'.

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God saw that the light was good, and God divided light from darkness.	:	The <i>Shining Ones</i> saw that their exploration was successful [suitable for settlement]; and the <i>Shining Ones</i> distinguished between the explored (land) and the unexplored.

[GEN 1:5] : וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וּלַחֹשֶׁךְ לַיְלָה וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד:

Here, we run into our first apparent inconsistency. יוֹם = *yom* has an unequivocal modern meaning of 'day'; and לַיְלָה = *laylah* or 'night'. The verse is concerned with what the *Shining Ones* decided to call the explored and unexplored parts of their chosen territory. In our interpretation, they called the explored land – *yom*; and the unexplored land – *laylah*.

In other words, the parts on which they were enlightened became known as *yom*; and the parts on which they had no light became known as *laylah*. This discrimination took place ten thousand years ago, and the first interpretations of the written text were made between seven and eight thousand years later! We should not be surprised if, in the course of that lengthy period, *yom* and *laylah* became marginally changed in meaning.

So the 'light land' was *yom* and the 'dark land' was *laylah* – and after the exploration that had brought the words into being had been forgotten, it seems likely that 'land' was dropped from the expression – and *yom* in its simplified form, became 'light' or 'day'; and *laylah* became 'dark' or 'night'.

JERUSALEM BIBLE : (ALTERNATIVE GENESIS)

God called the light 'day', and : The *Shining Ones* named the
the darkness he called 'night'. : explored land *yom*, and the
Evening came and morning : unexplored land they named
came: the first day. : *layah*. There was evening and
: there was morning – a first
: day [stage].

There has long been controversy over the division of the 'Creation Story' into parts of seven days – this has all the hall-marks of a redactor bent on tidying and labelling. And yet, it is perfectly logical for the Anannage to have conducted their establishment of Eden in stages; and that the opening stage should have consisted of the reconnaissance of the territory.

[GEN 1:6] וַיֹּאמֶר אֱלֹהִים יְהי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי מַבְדִּיל בֵּין מַיִם לַמַּיִם יְהי כֵן:

The problem word of this verse is undoubtedly רָקִיעַ. In Old Testament parlance, this term has generally been translated as 'firmament'; but there is merit in considering Holladay's relevant comments:

רָקִיעַ : (beaten, [metal]) plate, firmament ' (i.e. vault of heaven, understood as a solid dome) GN 1:6.

The basic meaning of the word was something firm, or solid, that was capable of dividing 'waters' into two parts; and in the context of Kharsag and its Reservoir of water, the term fits neatly as an expression for the 'dam wall'. This was a kind of 'plate'; and standing at its base and looking up to its heights, it would have seemed to reach up to the heavens.

The intention of the verse emphasises that before the dam was built there was only one source of water – the river; but, afterwards, there were two accumulations – the one in the reservoir and the other in the watercourse and irrigation channels below.

JERUSALEM BIBLE : (ALTERNATIVE GENESIS)

God said: 'Let there be a vault in : The *Shining Ones* said, 'Let
the waters to divide the waters : there be [built] a wall in the
in two'. And it was so. : middle of the [river] waters,
: and let it separate the [upper]
: waters from the lower
: waters.' And it was done.

The damming of the river at the mouth of the local ravine was a major work essential to the success of the Kharsag project, and no local 'creation story' would have been likely to overlook it. In this context, the *building* of the dam wall, which is recorded in Sumerian literature and indirectly referred to in Enochian sources is a far more believable operation than the placing of a solid vault in the sky to divide the waters of the heavens from the waters of the earth!

[GEN 1:7]

ויעש אלהים את הרקיע ויבדל בין המים אשר מתחת לרקיע ובין המים אשר מעל לרקיע

In verse seven (still concerned with the reservoir), the term *vy* = *asa* is used; this specifically meant 'to make or construct' – thus implying the building of the dam wall. The use of this term took the translation a significant step away from *bara* = 'created' which might have been expected to be repeated, here, if the original intention had implied 'creation'.

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God made the vault, and it divided the waters above vault from the waters under the vault.	:	The <i>Shining Ones</i> constructed the dam wall to separate the waters that were spread out below the wall from waters that were above the wall.

The spread-out waters were the irrigation channels below the dam, and the waters above the wall were those of the reservoir. The Alternative Genesis, therefore, is an accurate description of the events at Kharsag.

[GEN 1:8] ויקרא אלהים לרקיע שמים והי ערב והי בקר יום שני:

This is a straightforward verse with a surprising twist.

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God called the vault 'heaven'	:	The <i>Shining Ones</i> called the wall <i>ha'shemim</i> (the Heights).
Evening came and morning came: a second day.	:	There was evening and morning – a second day [stage].
	:	

As stated earlier, *shemim* was used in the sense of something high, and yet we know that it was rooted in the earth. Here, the term is used to indicate the Heights - but in its broadest sense, it meant the Highlands.

[GEN 1:9]

וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹה־אֶחָד וְתֵרָאָה הַיִּבְשָׁה וַיְהִי כֵן:

Verse nine gives additional justification for the acceptance of our alternative translation. The term מִקְוֵה meant an 'accumulation of water', but not one of such vast extent as was envisaged by the Jerusalem Bible, where the translators had in mind the accumulation of oceans.

In Isaiah 22:11, we read: "In the middle you made a *meqjah* between the two walls of the old pool." The Jerusalem bible translates the term *meqjah* as 'reservoir'! A single word is unlikely to have been used for both the vast accumulation of all the oceans, and for a humble reservoir formed from an old pool.

If the separation of the waters refers to the making of a reservoir, we can be confident that the whole of the first chapter of Genesis is an account of the establishment of Kharsag - the Garden in Eden - and does not refer to the creation of the universe.

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God said, 'Let the waters under heaven come together in a sin-	:	The <i>Shining Ones</i> said, 'Let the waters gathered by the
gle mass, and let dry land appear '.	:	And it was so.
And it was so.	:	dry land appears' (below).
	:	

The old, mountain-girt, lake-bed on which the plantations of Kharsag were eventually made, had no outlet for surface water; in the rainy period, it must have been flooded by the in-flowing river. The construction of the dam, and the accumulation of water in the reservoir, would have allowed the lake-bed to dry out - and so *dry land* would have appeared.

[GEN1: 10]

וַיִּקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹהֵם וְתֵרָא הַיִּבְשָׁה וַיִּקְרָא אֱלֹהִים לַיִּבְשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם יָמִים וַיִּקְרָא יָמִים וַיִּרְא אֱלֹהִים כִּי טוֹב:

The term *meqyah* appears again in this verse in its meaning of a 'reservoir', and its waters are called *yamim*, a term used later for inland waters like the Mediterranean, and for large rivers.

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God called the dry land 'earth' :		The <i>Shining Ones</i> named the
and the mass of the waters :		part that had dried out,
'seas ', and God saw that it was :		'arez', and the waters in the
good.		: reservoir they called 'yamim';
		: and the <i>Shining Ones</i> were
		: pleased with the result.

There is an important distinction, here, that should be borne in mind when interpreting these passages. The dry land was not called 'earth', as the Jerusalem Bible suggests – it was called 'arez', and later generations coined the term 'earth' from the same root. They made it an omnibus word to cover both soil and the planet, itself. Again, the term *yamim* originated in the waters of the reservoir, and only later was used to connote larger spreads of water.

מוריע זרע למינהו ועץ עשה פרי אשר זרעו בו למינהו על הארץ ויהי כן: [GEN 1:11]
 ויאמר אלהים תדשא הארץ דשא עשב

The reservoir having been constructed, and the farming land having dried out, the narrative continues with the planting of the fields and orchards in the Garden in Eden, in parallel with the Sumerian accounts of Kharsag.

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God said, 'Let the earth pro-	:	The <i>Shining Ones</i> said, 'The
duce vegetation: seed-bearing :		earth is green with fresh new
plants, and fruit trees bearing :		grass, and seed-producing
fruit with their seed inside, on :		plants of (various) kinds. Let
the earth'. And it was so.		: us plant the land with trees of
		: [different] kinds that have fruit
		: with seed '. And it was done.

[GEN 1:12-13]

ותדשא הארץ דשא עשב מוריע זרע למינהו ועץ עשה פרי אשר זרעו בו למינהו וירא אלהים
 כי טוב: ויהי ערב ויהי בקר יום שלישי:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
The earth produced vegetation : plants bearing seeds in their : several kinds, and trees bearing : fruits with their seeds inside in : their several kinds. God saw : that it was good.	:	The earth was green with : fresh new grass and seed- : bearing plants of various : kinds. And there were trees : of several kinds bearing fruit : with seeds. The <i>Shining Ones</i> : were well satisfied [with : their labours]. There was : evening and there was morn- : ing – a third day [stage].

This was the third stage of the work at Kharsag. And after it was completed, and their food supply was guaranteed for the coming year, the *Shining Ones* had time for other pursuits – some of a scientific nature, and others which were more recreational. The fourth stage had begun.

[GEN 1:14-15]

ויאמר אלהים יהי מארת ברקיע השמים להבדיל בין היום ובין הלילה והיו לאתת ולמועדים
ולימים ושנים: והיו למאורת ברקיע השמים להאיר על הארץ ויהי כן:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God said, 'Let there be lights in : the vault of heaven to divide : day from night, and let them : indicate festivals, days and : years'.	:	The <i>Shining Ones</i> said, 'On : the dam wall, from the : Heights, we shall observe the : luminaries by day and by : night. We shall measure time : in fixed intervals, in the : direction of the two seas - : from the High Wall where : the Sun shines on the land'. : And this was done.

On this occasion, the term לַיָּמִים = *la'yamim* has to be translated as 'seas' – the לַ is proclitic and implies 'towards' (with movement in a given direction). The phrase has been strangely ignored by the biblical translation.

The only two seas that extend in any one defined direction, in the area, were Chinnereth (Galilee) and the Salt Sea (Dead Sea).

These lay in a line to the south, and it is interesting to consider that the *Shining Ones* may have been intending to establish a meridian for diurnal, midday observations of time. All that they would have required, was a marker-pole, or cairn, on the high ridge of Mount Hermon – and then they would have been able to ‘measure time in fixed intervals’ from observations made from the top of the dam wall.

[GEN 1:16] ויעש אלהים את שני המארות הגדלים את המאור הגדל לממשלת היום
ואת המאור הקטן לממשלת הלילה ואת הכוכבים:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God made the two great lights:	:	The Shining Ones were occu-
the greater light to govern the	:	pied with [observations on]
day, the smaller to govern the	:	the two great lights – the
night, and the stars.	:	greater light [Sun] ruling the
	:	day, and the lesser light
	:	[Moon] ruling the night - and
	:	on the Stars.

The essential difference between these two translations lies in the interpretation of $\Psi\Upsilon$ = ‘asa’ which we have already met in Verse 7. It had several meanings such as ‘make’, ‘produce’, ‘perform’, and ‘be busy’. Our inclusion of the expression ‘were occupied with’ [observations on] is justified by our belief that the *Shining Ones* did not ‘make the two great lights’, but had ‘been busy’ or ‘occupied’ with them.

This occupation is made very clear in the Kharsag Epics where Ugmarsh is described as one who laid out the irrigation channels with reference to the movements of the Sun. It is further emphasised by Enoch’s reference, in the Garden in Eden, to Angels who ‘study the movements of the Stars, the Sun and the Moon, and record the peaceful order of the World.’

[GEN 1:17-19]

ויתן אתם אלהים ברכיע השמים להאיר על הארץ: ולמשל ביום ובלילה ולזהבדיל
בין האור ובין החשך וירא אלהים כי טוב: ויהי ערב ויהי בקר יום רביעי:

The setting up of astronomical observations from the top of the Dam was the fourth stage in the development of Kharsag.

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God set them in the vault of heaven to shine on the earth, to govern the day and the night and to divide light from darkness. God saw that it was good.	:	On the High Wall, the <i>Shining Ones</i> observed them as they shone on the land, ruling day and night, and distinguishing between light and darkness. The <i>Shining Ones</i> saw how suitable they were.
Evening came and morning came: the fourth day.	:	There was evening and there was morning - a fourth day [stage].

[GEN 1:20]

ויאמר אלהים ישרצו המים שרץ נפש חיה ועוף יעופף על הארץ על פני רקיע השמים ייהי כן:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God said, 'Let the waters teem with living creatures, and let birds fly above the earth within the vault of heaven '. And it was so.	:	The <i>Shining Ones</i> said, 'Let the waters teem with life, and let there be wildfowl flying over the land, and over the surface within the High Wall'. And it was so.

It would seem that the *Shining Ones* were keen to stock the Reservoir with fish, and to bring wildfowl to the surface of its waters.

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God created great sea-serpents and every kind of living creature with which the waters teem, and every kind of winged creature. God saw that it was good.	:	With pleasure, the <i>Shining Ones</i> watched the great dolphins and every living thing – the wild animals, the teeming species in the water, and all kinds of birds. And the <i>Shining Ones</i> found them a delight to behold.

The word הַתִּינִיִּם = *ha'tenim* came to mean 'sea monsters'. But those that delighted the *Shining Ones* in the Mediterranean Sea, and in the warm waters of the Persian Gulf, were likely to have been dolphins and, perhaps, the not unfriendly basking sharks.

[GEN1: 22-23]

ויברך אתם אלהים לאמר פרו ורבו ומלאו את המים בימים והעוף ירב בארץ:
ויהי ערב ויהי בקר יום חמישי:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God blessed them saying, 'Be fruitful, multiply, and fill the waters of the seas and let the birds multiply upon the earth'.	:	The <i>Shining Ones</i> protected them, saying 'Thrive and become abundant - fill the waters of the reservoir; and let the birds be plentiful on the land'. There was evening and there was morning – a fifth day [stage].

The word בָּרַךְ is transliterated as *b^eruk*, and, in a religious sense, meant 'blessed'; but the associated רַךְ = *rak* meant 'the quality of being tender, weak or soft' – and, alternatively, 'pampered' or 'preserved'. In a secular context, we feel justified in using the translation 'protected' or 'preserved'.

The expression הַמַּיִם כִּי שָׁיִם literally meant 'the rainwater in the waters'; this appears to refer back to verse 20, and should indicate the filling of the reservoir.

[GEN 1:24] ויאמר אלהים תוצא הארץ נפש חיה למינה בהמה ורמש וחיתו ארץ למינה ויהי קו:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God said 'Let the earth produce every kind of living creature, cattle, reptiles, and every kind of wild beast.'	:	The <i>Shining Ones</i> said, 'Let the land be a sanctuary for all living things – all domestic animals, reptiles, and every kind of wild beast'.
And it was so.	:	And it was so.

Despite the biblical translation, the text does not include a word meaning 'produce'; instead, it uses תּוֹצֵא = *tose* which meant 'escape'; presumably an escape for the animals from their predators, and particularly, exploitation by Man. For this reason, we have chosen the term 'sanctuary' in the belief that the *Shining Ones* forbade any indiscriminate killing by Man.

[GEN 1:25] ויעש אלהים את חית הארץ למינה ואת הבהמה למינה ואת כל רמש האדמה למינה וירא אלהים כי טוב:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God made every kind of wild beast, every kind of cattle, and every kind of reptile.	:	The <i>Shining Ones</i> busied themselves with (cared for) all kinds of wildlife on the land, and with all kinds of domestic animals which were plentiful on the ground. The <i>Shining Ones</i> took a delight in them all.
God saw that it was good.	:	

As discussed in verses 7 and 16, **וַיַּעַשׂ** could certainly have meant 'made' or 'manufactured', but we do not believe that was the intention here. It could also have meant 'to busy oneself' as used in 1KIN 20:40 – 'But while your servant was *busy* with one thing or another...'; or it could have meant 'to care for' as used in 2 SAM 19:25 – 'He has not *cared* for his feet or his hands'.

The *Shining Ones* were not *manufacturing*, or *making* animals, but caring for them, and tending them as all good farmers do.

[GEN 1:26] וַיֹּאמֶר אֱלֹהִים נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ יִדְכֹמְתֻנוּ וַיִּרְדּוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם
וּבַבְּהֵמָה וּבְכָל חַיַּת-הָאָרֶץ וּבְכָל הָרֶמֶשׂ הָרֶמֶשׂ עַל הָאָרֶץ;

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God said, 'Let us make man in our image, in the likeness of ourselves, and let them be mas- ters of the fish of the sea, the birds of heaven and all the rep- tiles that crawl upon the earth. '	:	The <i>Shining Ones</i> said, 'We must produce men in our image – in the likeness of our- selves – so that they may be responsible for the fish in the reservoir [inland waters], the birds on the Heights, and for all the cattle that are so abun- dant in the land'.

In the above alternative, we have attempted to put right an error that has confused mankind for far too long. We know from later passages in Genesis, and from Sumerian and Akkadian accounts, that the intention in genetically hybridising men, was to put them to work in the Garden in Eden (Kharsag) to assist the *Shining Ones* in their agriculture and husbandry.

The root רדח = *rdh* is ambiguous; it could have meant 'rule' or 'govern' (and so 'be masters of'), which is the sense in which the biblical translators have accepted it; but it could also have meant 'take into one's own hands'. An example of this is JE 5:31- 'the priests *take into their own hands* whatever they please'. An alternative to this phrase is *assume responsibility for* which, in our view, is the more likely translation.

Men were not intended, in an all-embracing sense, *to rule over* (or *be masters of*) the whole animal kingdom. At Kharsag, men were intended to take responsibility for the good management of the fish and birds, and the domestic animals which were so important to the *Shining Ones*.

We have heard the slaughter of animals -- and even the case for scientific experimentation on animals -- justified by the biblical authority apparently invested in this verse. But we cannot emphasise too strongly that any such authority is based on a very dubious premise leading from a doubtful translation.

[GEN 1 :27] $\text{וַיְבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם$

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God created man in the image	:	The <i>Shining Ones</i> made Men
of himself, in the image of God	:	(Akkadian – <i>lullu</i>) – in their
he created him, male and	:	own image and likeness they
female he created them.	:	made them; they made male
	:	and females.

According to the Akkadian account, the *Shining Ones* were disposed to make hybrids between Cro-Magnon tribeswomen and themselves because their own third order of craftsmen and artisans had rebelled against the heavy toil involved in the construction of the great watercourse – cut through solid rock.

Belet-ili (Ninkharsag) and Enki took semen from one of their number (called We-ila) and, in an *in vitro* operation, fertilised *ova* from selected tribeswomen. They grew blastocysts in their laboratory in the Building of Knowledge at Kharsag, and emplaced them in the wombs of fourteen tribeswomen. In due course, seven male hybrids and seven female hybrids were successfully delivered.

Thus one branch of the human race – the Semitic people – were given a head start on the rest of us. From these seven pairs of hybrids came the Patriarchal strain which began with Adam and Chawarrah (Eve) and was carried through to the kings of Judah in the first millennium B.C.

[GEN 1:28]

וַיִּבְרַךְ אֱלֹהִים אֶת-הָאָדָם וְאֶת-חַוָּה וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ וּכְבֹּשׁוּהָ וּרְדוּ בְּדִגַּת הַיָּם וּבְעוֹף
הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-חַי-הָאָרֶץ הַרְמֵשֶׁת עַל-הָאָרֶץ:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God blessed them, saying to them, 'Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on earth'.	:	The <i>Shining Ones</i> cherished them and said to them, 'Be fertile and thrive; fill the land and manage it; take into your hands the supervision of the fish in the reservoir, the birds on the Heights, and all the cattle that are so abundant on the land'.

When the biblical text states, 'fill the earth and conquer it', it uses the root כָּבַשׁ. In our view, 'conquer' is too harsh an interpretation – Holladay suggests 'make subservient' which is a little softer – but these terms are redolent of the aftermath of Yahweh and the conquest of Canaan, which were uppermost in the minds of the Exilic writers. We suspect that the original meaning was much more restrained – more like 'make it your servant', or, better still, 'manage it'.

[GEN] 1:29 וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת-כָּל-עֵשֶׂב זֶרַע וְרֵעַ אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ
וְאֵת כָּל-הָעֵץ אֲשֶׁר בּוֹ פֵרִי זֶרַע וְרֵעַ לָכֶם יִהְיֶה לְאֹכֶל:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God said, 'See, I give you all the seed bearing plants that are on the whole earth, and all the trees with seed-bearing fruit; this shall be your food'.	:	The <i>Shining Ones</i> said, 'Look we give you leave to take every seed-bearing plant that is on the land, and from every fruit-bearing tree, to serve you as food'.

Having planted and produced a surplus of food, the *Shining Ones* made it available to all men in their domain. This is made specifically clear in the Sumerian, Kharsag Epics. Epic No.2 states:

*Where the Lord of the Granary had planned abundant vegetation,
the Anannage, in their bright dwellings in the spacious enclosure,
ate abundantly, but were not content.*

*Of the excellent milk from the spacious sheepfold,
the Anannage, in their bright dwellings in the spacious enclosure,
drank abundantly, but were not content.*

*Because of the surplus food from the spacious enclosure,
they made a favourable decision that Mankind should be raised
to an equal place...*

[GEN 1:30]

ולכל חית הארץ ולכל עוף השמים ולכל ה־רמש ה־רומש על הארץ אשר בו נפש חיה
נתתי את כל ירק עשב לאכלה ויהי כן:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
'To all wild beasts, all birds of heaven, and all living reptiles on the earth I give all the foliage of plants for food'. And it was so.	:	'And to all animals, all the birds on the Heights, and all the small creatures that live on the land, they shall have all green plants, vegetation and cereals, as fodder'. And so they had.

[GEN] 1:31] וירא אלהים את כל אשר עשה והנה טוב מאד ויהי ערב ויהי בקר יום הששי:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God saw all that he had made and indeed it was very good.	:	The <i>Shining Ones</i> studied all that they had accomplished, and found it very good.
Evening came and morning came: - the sixth day.	:	There was evening and there was morning - a sixth day (stage).

The story of the establishment of Kharsag, the Garden in Eden, continues into the second chapter of the *Book of Genesis*, for just four verses.

[GEN 2:1] ויכלו השמים והארץ וכל צבאם:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
Thus Heaven and Earth were completed with all their array.	:	And so the struggle against the Heights and against the land below was completed.

The key to this verse lies in the term צָבָא = *zabam* which, later, came to mean 'warfare' and 'army service'. The biblical translation ignores this reference – and yet the construction on the Heights with the dam wall and the resulting reservoir, and the great cedar-wood edifices of the Great House and the Building of Knowledge, must have posed technical problems and a tremendous physical struggle.

The development of the low-lying land, below the dam, where the plantations were sited would hardly have been less arduous because the great watercourse had to be cut into rock (as mentioned earlier) to bring the reservoir waters under control, into the irrigation channels. We know that this was an almost unbearable toil, under a hot sun, from the Akkadian account of the insurrection of the Lordlings.

It had been warfare of a kind – against Nature and the challenges of an unfamiliar land.

[GEN 2:2]

ויכל אלהים ביום הששי מלאכתו אשר עשה: מכל מלאכתו אשר עשה:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
On the seventh day God completed the work that he had been doing. He rested on the seventh day after all the work he had been doing.	:	With that sixth day (stage), the <i>Shining Ones</i> completed all the work that they had to do After that seventh day (stage), they ceased working, with their labours completed.

The term הַשְּׁשִׁי unquestionably, meant 'sixth'; but the Jerusalem Bible's reference to the seventh day at the beginning of the verse is an acceptable licence.

It has been one of the enigmas of these passages that, despite the use of the terms 'evening and morning', it is clear from the Sumerian account that the Garden in Eden was established in six earthly days.

The Akkadian *Atra-hāsis* writes of the lordlings toiling for 'forty *sanatim*, night and day', on the construction of the great watercourse - but no one knows the duration of a *sanat*.

However, it is perfectly reasonable to accept that Kharsag was established in six stages:

1. Reconnaissance and Exploration.
2. Construction of the Dam Wall and Reservoir.
3. Sowing of the Plantations and planting of the Orchards.
4. Basic Surveying and Astronomical Observation.
5. Stocking of the Reservoir with Fish and Wildfowl.
6. The take-over, by Men, of the responsibility for the day-to-day running of the farming operations.

[GEN 2:3]

וַיְכַרְךָ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבַת מְלָאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God blessed the seventh day	:	The <i>Shining Ones</i> were thank-
and made it holy, because on	:	ful for the 'seventh day' and
that day he had rested after all	:	made it a holiday – a truly
his work of creating.	:	complete day of rest, because
	:	they saw, with pleasure, that
	:	the work was done.

Although it was not the seventh day, there was a period of rest after the work was completed. The Sumerian account records a holiday on which all took part in a picnic close to the cascading water.

[GEN 2:4]

וַיְהִי כִּפְרֵי-תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
Such were the origins of heaven and earth when they were created.	:	Such is the documented history of the development of the Heights and the Lowlands.

Of course, the concept of the Infinite Supreme Being requiring rest after his work of creating, is hardly credible. It points up the 'homely adaption' carried out by the Exilic redactors of the Sixth Century B.C.

The terrain of Kharsag, or the Garden in Eden, is illustrated by a contoured map, shown as *Map 5* and shows a two-fold division. The northern part was highland and contained the Reservoir and the two principal buildings; the southern part was a flat lowland – a fertile, old lake-bed on which the *Shining Ones* established their plantations, orchards and pastures. These two parts became known to the Semitic peoples as *ha'shemim* = 'the Heights', and *ha'arez* = 'the Land'.

Later, they became translated as 'heaven' and 'earth'; and 'heaven' became the seat of all Man's hopes and desires. And yet we could go there today and sit upon the rocks among which the *Shining Ones* laboured if civilized development had not taken over; and if the area did not lie within the war zone of Southern Lebanon.

Selah

A QUESTION OF LANGUAGE

*The Lords departed – The High assembly ended.
In it, the Lord had spoken at that time in
eme-an – ‘the language of Heaven’:*

Let us set up dwellings of cedar-wood.

Chapter Three: Kharsag Epic No.5.

The connection between Sumer and Crete is further accentuated by the discovery of the famous *Phaistos Disc* in a storage magazine at the northeastern corner of the Minoan Palace of Phaistos in southern Crete, in 1908, by Dr. Luigi Pernier who was a member of the Italian archaeological mission.

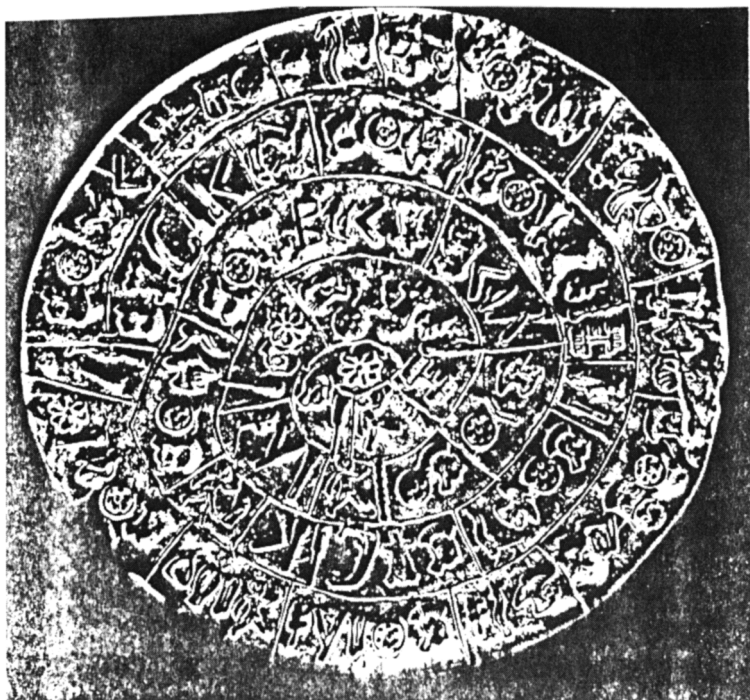


Plate 9. The Phaistos Disc (Side 1)

It was a strange artefact – a baked-clay disc, roughly circular, and about six inches in diameter. It was inscribed, as shown above, with die-stamped pictograms in a spiral framework on both the obverse and reverse sides.

From the date of the destruction of the Minoan Old Palace, and the presence of Linear-A inscribed tablets in the same storage, it has been generally agreed that the emplacement of the Disc could not have been later than 1700 B.C. The disc, itself, of course, must be older – but by how much remains a mystery.

The pictograms, which are reproduced in the following pages are natural and well-drawn but, as yet, no satisfactory decipherment has been achieved.

Some of the pictograms bear a superficial resemblance to signs used in other Cretan scripts such as Linear A, but the resemblances are not sufficiently close, nor numerous, to allow the conclusion that these languages had a common origin. Indeed, on the evidence of the most frequently occurring sign on the disc – a man's shaven head with a conspicuous head-dress – it has been argued that the disc was a foreign importation (one of the suggested venues being Anatolia). Certainly, clay tablets have been widely used for literary purposes in both the Near and Middle East from very ancient times. On the other hand, a single occurrence of an axe-head has been compared to the Cretan double-headed axe, and used as an argument for a local origin.

But, in this respect, it should be borne in mind that a similarly inscribed axe-head occurs on one of the upright monoliths at Stonehenge in England. These two diverse symbols were the starting points from which we have found it possible to develop the interpretations that follow – interpretations that are based in clear affinities between the Phaistos Disc pictograms and archaic Sumerian inscriptions from the earliest, vertical writings.

However, by themselves, the two symbols carried only cursory conviction, but they served to open an avenue of rewarding research. Further study revealed that all forty-five individual Disc symbols – without exception – could be matched with standard, archaic Sumerian ideograms; some pairings having an outstanding degree of conformity. Furthermore, this comparison suggested that the Phaistos pictograms, with their rounded, pictorial style were original models for the cruder, and often annular, Sumerian outlines.

The correlations started with the first, and dominantly significant, sign at the centre of the primary side of the Disc, from which the spiral picture writing begins. This is the 'eight-petalled' sym-

bol – sometimes referred to as a Sun-sign – but considered, here, to be a ‘divinity’ or ‘aristocratic’ determinative which, in Crete, was closely associated with Zeus; and which, by comparison with a number of other *dingir*-like signs, widely-spread in space and time, pointed to a Sumerian connection.

The oldest of these clearly associated signs is the Sumerian Archaic, dating back to the end of the fourth millennium B.C.; but the most important, for the purposes of this study, is the third down in *Fig. 10 – Knossos (b)* (see page 343). In the chain of development in Sumerian writing, this symbol lies between the Sumerian archaic sign and that used during the Ur Dynasty some five hundred years later – and, in identical form, it was in use in Lagash in the time of Eannatum, in the later part of the first half of the third Millennium.

In Crete, the plain, eight-rayed, linear star is associated with the ‘petalled’ variety of Knossos (a) – and is found, minus the central alignments, as the opening pictogram of the Phaistos Disc. In Sumer, the embellished eight-pointed star was the symbol of Ugmash (later to become Shamash, the Babylonian ‘Sun God’). Almost invariably, it appeared above his head on bas-reliefs; and this correlation points to a connection – either in person or in position – to both Shamash and Zeus.

The comparisons between the Phaistos Disc symbols and the archaic Sumerian signs allowed us to compile later cuneiform equivalents, make standard transliterations, and suggest English translations. In the Tables on pages 344-347 the first column ascribes numbers for convenient reference, while the second lists the pictograms found on the Disc, in anti-clockwise order around the spiral framework. In the third column, we have placed what we consider to be the equivalent Archaic Sumerian pictogram, followed in the fourth column by the cuneiform ideogram into which the Sumerian pictogram would have developed by the middle of the third millennium, B.C.

It should be noted that, at some time between the Archaic and the Ur Dynasty phases, Sumerian writing changed from a vertical top to bottom order, to a horizontal left to right order. All signs were thus rotated, anticlockwise, through ninety degrees. This change is particularly easy to spot in numbers 2, 3, 6 and 7. In column five, we show the, so-called, Assyrian cuneiform into which Babylonian writing developed by the beginning of the first millennium B.C., and which is now used by scholars for translit-

eration comparisons. The sixth column shows the transliteration of the foregoing writing of columns 3,4 and 5 into Sumerian phonetic syllables; and the final column gives our determinations of the most likely English translations, based on the evidence of the emerging context.

The opening pictogram (at the centre), being a hierarchical determinative (or *dingir*), refers to the *Shining One*, or the ‘Great Lord’ – and, in the context of Cretan symbols, should signify the ‘god’ Zeus. The second pictogram (2) represents the Sumerian symbol *gu* which translates, unequivocally, to ‘speak’. The third pictogram (3) – an arrow in both Sumerian and the Disc – qualifies the mode of the Lord’s speech. For this the translation ‘quickly’ has been chosen, but it could equally well mean, ‘forcibly’, ‘directly’, or ‘penetratingly’. Thus the first phrase translates, credibly, from the Sumerian as :

‘The Great Lord spoke quickly.’

The fourth pictogram is a graphic illustration of a man striding out, and its angular, archaic Sumerian equivalent gives a similar impression. The later cuneiform rendering has no known phonetic value but it is translated in the Kharsah Epics as ‘raise up’ or ‘rise up’, from which the more colloquial ‘get up and go’ may be deduced. The Great Lord, therefore, was urging someone into action.

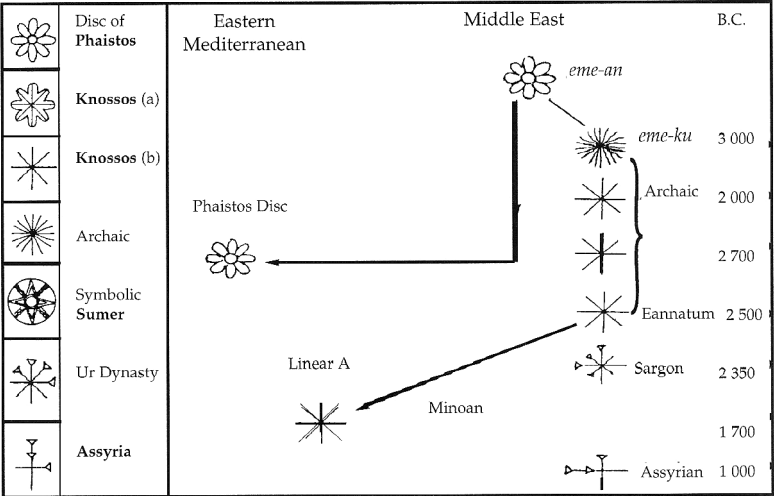






















































Fig.10. The Eight-rayed Divinity Symbol of Zeus (with its antecedents) and the Developments of the Archaic Sumerian ‘Divinity’ Symbol

	Phaistos Disc Pictograms	Sumerian Ideograms		Standard Assyrian Cunei- form	Sumerian Syllabic Transliteration	English Translations
		Archaic	Ur dynasty			
1					dingir ANU	= the Shining = 'The Great Lord'
2					gu	= speak
3					buluh	= hasten, hurry, quickly
4					?	= raise up, ? go?
5					dah	= collect, help
6					nir	= spread out
7					ga	= surround, capture
8					še	= grain, corn
9					buluh anše	= cattle = ass
10					imin	= seven, all
11					lugal	= lord, prince, king
12					tar kud	= destroy = cut
13					ga	= go, house, ruin set, place

	Phaistos Disc Pictograms	Sumerian Ideograms		Standard Assyrian Cuneiform	Sumerian Syllabic Transliteration	English Translations
		Archaic	Ur dynasty			
14					e	= pacified, quietened
15					ulu	= glad, joyful
16					šar	= abundance, all
17					šub	= escape, separate
18					nin	= great lady
19					nam	= fate, destiny
20					uri	= palm-tree land
21					sag	= head, first, leader
22					uuz	= scavenging bird, ravager
23					ku	= mass, shoal
24					lu	= midst
25					?	= flattened corn
26					ab	= father, house, farmer, gardener

	Phaistos Disc Pictograms	Sumerian Ideograms		Standard Assyrian Cunei- form	Sumerian Syllabic Transliteration	English Translations
		Archaic	Ur dynasty			
27					hal	= after, behind
28					ba	= him, that one
29					šu	= lofty, hand, strong
30					tin	= life, lively
31					kus	= meadow(s)
32					egir tar	= thereupon, future = destruction
33					gu	= leader, strong, land
34					ur	= dog, be sad, submission
35					hu nad	= a flier = bed, dwelling, hence = nest or hive
36		?			ur	= harvest, grasp
37					lam	= sprout, bear fruit
38					šag	= pure, bright, clear
39					ad	= father, mother, cry or bellow

	Phaistos Disc Picto- grams	Sumerian Ideograms		Standard Assyrian Cunei- form	Sumerian Syllabic Transliteration	English Translations
		Archaic	Ur dynasty			
40					ab	= ox(en), cattle
41					ki	= dwell, place, land
42					lil ge	= wind = end of
43					gana	= approach, bind
44					ir	= fetter, shackle
45					egir	= thereupon

Table VII. Analysis of the Phaistos Disc symbols.

The start was extremely fortunate because, as all Sumerian scholars know, it is difficult (and, at times, impossible) to obtain a justifiable translation from an early, unilingual, Sumerian text without a knowledge of the context. In this respect the Phaistos text is helpful to the translator – near the beginning, it refers to ‘corn’, ‘oxen’ and seven lords; and when the syllable *sub* appears, which meant ‘escape’, the context of the piece falls into place. The ‘seven lords’ bring to mind the Council of Seven of the Anannage and of the Archangels; and the number occurs, as has been seen, in a number of other hierarchies of the *Shining Ones*.

Because of this piece of good fortune, we believe that the translation which follows is broadly correct, but, of course, it cannot be guaranteed in every detail because of the shortness of the text, and the limited number of pictograms available. The multiplicity of meanings assigned to individual Sumerian ideograms, and the spread of phonetic values, combine to make it unlikely that there can be a unique solution to a text of this kind. In the poetic style, outlined below, the numbers at the right-hand side refer to those assigned to the Phaistos symbols.

These lines are notable in their similarity to the peculiar, repetitious style and context of the Kharsag Epics; and it may be that the Phaistos tale was originally part of a collection describing the world-wide activities of the Anannage in an undisclosed farming Settlement which has all the hall-marks of another Kharsag. The reference to our Great Lady [? Ninkharsag] in Line 10, however, suggests that the poem may be referring to Kharsag, itself.

The Great Lord may have been Zeus in the context of Crete, but he was undoubtedly Father Enlil in the context of the Kharsag Epics; and the Great Lady was none other than Ninkharsag, wife of Enlil and the *Mother of Life*, whose responsibility would have been the fertility of the plantations at the Settlement. She was the Great Mother who was to become the prototype for all the Earth Mothers in the deifying mythologies that grew up in the wake of her departure. As suggested earlier, the Seven Lords were the Anannage Council of Seven that controlled the destinies of Kharsag.

[A PASTORAL DISASTER]

Side 1

<i>The Great Lord spoke quickly:</i>	1-2-3
<i>'Go and collect helpers –</i>	4-5
<i>spread out in the cornfield,</i>	6-7-8-9-10-11
<i>and surround the oxen of the Seven Lords.'</i>	
 <i>The Great Lord spoke quickly:</i>	1-2-3
<i>'Go! – before the corn is destroyed –</i>	8-12-13
<i>go and collect helpers for the Seven Lords.</i>	4-5-10-11
<i>They [the oxen] must be pacified.</i>	10-14-15
 <i>The escape could destroy the harvest [abundance]</i>	12-16-17-18
<i>(produced) by our Great Lady:</i>	
<i>the escape of the oxen is threatening the land –</i>	9-17-19-20
<i>the oxen of the Seven Lords.</i>	9-10-11
<i>They must all be pacified.'</i>	10-14-15
 <i>The Headman ran.</i>	4-21
<i>The stampeding oxen of the Lord(s)</i>	17-13-3-22-9-11
<i>had streamed out and escaped.</i>	

<i>'They must all be pacified –</i>	10-14-15
<i>(for) the oxen went as a herd.</i>	13-23
<i>Spread out into the cornfield</i>	6-7-8-9-9-10-11
<i>and surround the oxen of the Seven Lords.</i>	
<i>They must all be pacified.'</i>	10-14-15
<i>The Headman ran.</i>	4-21
<i>The rampaging oxen of the Lord(s)</i>	17-13-3-22-9-11
<i>stampeded and escaped.</i>	
<i>In their midst, the birds scavenged.</i>	22-24
<i>The Great Lord went (to learn) the fate</i>	1-13-10-11
<i>of the (oxen) of the Seven Lords;</i>	
<i>the ox-herder hurried after him.</i>	26-27-28-4
<i>The corn of the Seven lords</i>	8-12-28-10-11
<i>was being trampled down.</i>	
<i>They had rejoiced over that grain</i>	8-14-15
<i>but the oxen (?) of the Great Lady</i>	(obscured)
<i>of the Council had escaped.</i>	17-18-10-11
<i>On the Heights, the lively oxen</i>	29-30-9
<i>were all in the fields and meadows;</i>	10-26-1-9
<i>the running herd was destroying the</i>	23-27-32-10-11
<i>(harvest) of the Seven Lords.</i>	
<i>The Leaders were saddened;</i>	33-34-34
<i>the ox-herder in the meadows was saddened –</i>	26-31-34
<i>for all the bee-hives were overturned.</i>	10-27-35
<i>The Seven Lords hurried to stop the stampede</i>	17-4-5-10-11
<i>into the Father's meadows.</i>	
	Side 2
<i>The ravagers ruined the saddened land:</i>	22-13-8-18-11
<i>the cornfields of the Great Lady were ruined.</i>	26-13-8-18-11
<i>The crushed cornfields had been</i>	26-17-25-36-37
<i>ready for harvesting –</i>	
<i>the lofty, bright, fertile cornfields</i>	29-26-38-34-39
<i>of the Mother.</i>	
<i>The bee-hives were overthrown</i>	35-17-13-26
<i>and (lay) broken in the fields –</i>	26-31-16

- in the Father's fields and meadows:* 8-17-16
the Father's corn was destroyed.
- The powerful oxen were rampaging* 22-14-33-9
in the midst of the lofty, 29-26-38-34
bright fields (farm) of the Mother.
The Father's fields had been fertile; 27-31-34
the strong helpers were saddened. 5-29-34
- The lofty fields were bright and fertile –* 29-26-38-34
the oxen ran through the plantations of the Lord. 4-9-37-11
- The corn of the Great Lady* 23-25-19-8-18
was fated to be flattened by the herd:
the herd went into its midst – 4-23-24
escaped into the midst of Achaia. 17-20-24
- The corn and the bee-hives* 8-41-35-34
had been rich in that place.
The Great Lord ran to the ravaging oxen 4-1-22-9
after (they had destroyed)
the tranquillity of the Lords;
but they had crushed the corn and the
beehives.
- The surrounded ravagers bellowed in*
the midst;
as those who had gone to help
approached the escapers in the fields.
- And as the herd was flattening the grain,*
those who had gone to help
shackled the escaping cattle.
- All the ranks of bee-hives in that place*
were ravaged by the bellowing oxen.
Thereupon, the Lords captured the culprits
the oxen in the cornfield and in the meadows
behind the House of the Mother of the
Seven Lords.

In the Kharsag Epics, there is mention of honey but not of bee-hives; however, the possibly paronomastic phrase of pictogram 35 – *hu-nad* – meaning ‘a nest, or bed, for fliers’, combined with the skip-like shape of the sign, appears to be unequivocal. *Hu-nad* was a bee-hive.

After the destruction of Kharsag, and the move of the Anannage into Mesopotamia, the Sumerian term *uri* (seen in pictogram 20) was used to designate the land of Accad (Akkad). A liberty has been taken in the last line of the fourteenth stanza where *uri* has been translated as ‘Achaia’, the original name for the district in which Kharsag was established. There is substantial evidence that the name *Achaia* was carried to Mesopotamia by the Anannage, where it was subsequently corrupted into Accad.

We are very much torn between attributing the story of the Phaistos Disc to activities on the Lasithi Plateau in Crete, and attributing it to the original Kharsag. It is written so much in the style of the Kharsag Epics, with references to the Father and the Mother, that it would seem, at least, to have been written by the same chronicler. Two lines are particularly reminiscent of the Epics:

‘In their midst, the birds scavenged.’

and

‘On the Heights, the lively oxen ...’

In the Kharsag Epics, it was stated:

‘The bird discovers the sown field.’

and

‘... its fields were full of lively horns;

the vigorous young animals raced about the Heights.”

‘The Heights’ were frequently mentioned in the Epics.

On balance, we would consider it likely that the Phaistos Disc is a Cretan artifact carrying a story which originated in Kharsag, and had been written in the original pictograms of the proto-Sumerian language of *eme-an*.

At first sight, it may be thought that this was a very trivial tale to be recorded on such a tablet as the Phaistos Disc; but it has to be realised that the loss of a harvest in the first years of a Settlement could have been a very serious matter, both for the

Anannage and for the tribes-people that they were supporting. On the other hand, it is also true that the importance of the Disc is of our own making; and there is no evidence that the scribe who conceived it, intended it to be other than, for example, a child's reading primer.

We have to remember that we, in Britain, have our own apparent *trivia* that have repeatably been published for centuries as Nursery Rhymes. One such has the same theme as the tale on the Phaistos Disc:

*Little Boy Blue come blow your horn!
The sheep's in the meadow, the cow's in the corn!
Where is the boy that looks after the sheep?
He's under a haycock, fast asleep!*

No-one knows the age of our older nursery rhymes nor, indeed, where their origins lay. But, as so much of Western culture has stemmed from Sumeria, it is amusing to speculate whether the Phaistos Disc might record the antecedents of 'Little Boy Blue'.

[And here, it would be remiss of us not to mention that the above interpretation of the Phaistos Disc was submitted by us to a prestigious scientific journal, and turned down without serious comment. It was obvious that its referee had no knowledge of Kharsag and its subsequent history.]

*There must have been a headquarters
from which standard rods were sent out but
whether this was in these islands, or on the
Continent, the present investigation cannot
determine.*

Professor Alexander Thom
Megalithic Sites in Britain.

*Oh! Day-King, Sun, my Father!
May there be a Cuzco:
may the Capable One be he who
measures.*

The Creation of Cuzco
*(transcribed by Christobal de
Molina, 1575 A.D.)*

In earlier chapters an *historical* approach was adopted to the discussions concerning the *Elohim* – the *Shining Ones* and was largely confined to their activities in the Middle East and Europe, from their arrival around 8 200 B.C. until their *diaspora* in the third millennium B.C.

Subsequent researches revealed that these activities were not restricted to these areas but covered the whole of our known World. In the Middle East, the *Shining Ones* concentrated, at first, on the teaching of agricultural practices and biological problems, branching out later into law-giving and administrative government. They were also involved in megalithic building.

In *The Shining Ones* we have touched on a remarkable astronomical talent which was foreshadowed by references to Ugmash's activities in Kharsag, and which was used by them for the seasonal control of peasant farming. We now have to expand this investigation to demonstrate how order was imposed on the standard measurements used, world-wide, in megalithic building over a very long time-span, before proceeding to describe specific activities in Britain. We shall start with the mensuration component because, having established these basic factors, it can then be shown how they were used in the astronomically-orientated structures that sprang-up like mushrooms whenever indigenous peoples reached a level of development that enabled them to take advantage of this vital technology.

Pre-historic human cultures may be differentiated by only a handful of criteria. Perhaps the most distinctive of these are language, writing and religion; but another important area covers architecture and, specifically, what has not been generally recognised – the standard mensuration that has been at the heart of basic designs.

Languages, however, tend to have common origins; writing stems from simple and stylised, pictorial representations of common objects and activities; while religions all have the seeds of a common spiritual truth. It follows that the use of any of these three criteria tends to blur the edges between apparently distinctive cultures. On the other hand, the fourth criterion – mensuration – whether it be based on the height of a man; the length of his arm or hand; or on the span of his walking stride; might be expected to show up variations of quite a specific character – particularly between peoples widely separated in space and time.

It would be reasonable to expect that when Early Man began to plan his towns, his large houses and, later, his shrines and temples, he would have chosen unit lengths, based on his own physical dimensions, that would be suited to the work to be accomplished, and to the nature of the terrain to be covered. These units, therefore, might be expected to vary greatly from culture to culture; even from area to area within a culture – and so separate tribal groups to a greater degree than either language or writing.

Strangely, in ancient constructions, this apparently logical conclusion does not stand up to practical examination; and this blatant anomaly has led to the writing of this section of this Chapter in order to establish that common characteristics in units of measurement were used over three continents and a span of eight thousand years. But before these common units can be defined, a brief reference is required to be made to the geometrical and arithmetical ratios used by these ancient peoples – and particularly by the Egyptians.

In his book, *The Sphinx and the Megaliths*, John Ivimy drew attention to the work of Else Christie Kielland, the Norwegian artist, who set out to discover the rules by which the formalised art of ancient Egypt was governed. She found that the factor that most commonly controlled these compositions was a geometrical construction for the derivation of *phi* (Φ) -to be explained later –

of which the framework was a 2 units by 1 unit rectangle and its $\sqrt{5}$ diagonal. Such a rectangle is illustrated below.

That this construction was used more widely than just in Egypt, was recognised by Ivimy but he tended to consider that it was confined to Britain outside the Mediterranean littoral. By recourse to this 2 x 1 rectangle, Ivimy discovered a geometrical

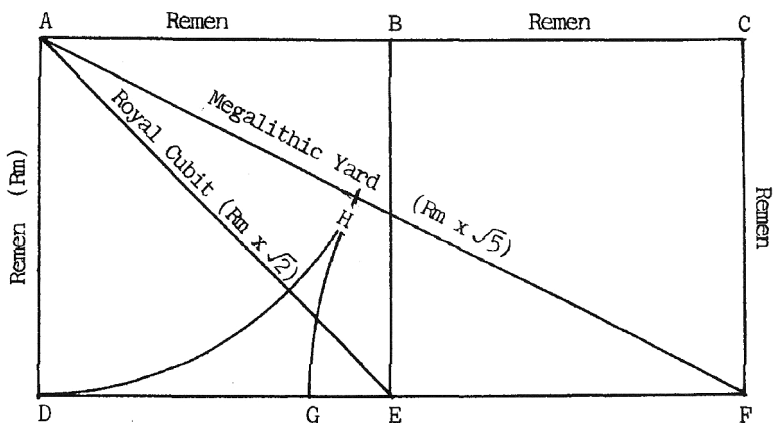


Fig. 11. The Remen Mensuration Rectangle

relationship between the archaic measurement quanta of the *Remen*, *Royal Cubit* and *Megalithic Yard*; a relationship which, on his arithmetical calculations, was accurate to 0.026%. As will be shown, here, this understates the phenomenal accuracy actually achieved by ancient surveyors, by a considerable margin.

In the above diagram it may be seen that, from the basic square side of the Remen, the length of the Royal Cubit can be derived by multiplying the Remen by the square root of 2; similarly, the Megalithic yard can be derived by multiplying the Remen by the square root of 5.

It will be necessary to examine this postulate in some depth because mensuration based on this 2 x 1 rectangle has been found on four continents – Africa, Asia, Europe and America – and almost invariably with its roots in the basic Egyptian quantum, the Remen. Ivimy gives the remen a standard length of 370 millimetres (mm), a figure that we are happy to accept although, in more detailed studies, we have found it to vary from 0.370 0

metres (m), or 370.0 mm in, for example Mohenjo-daro in Pakistan to 0.370 4 m, or 370.4 mm in the early Egyptian Mastabas and Pyramids. Within this span of four tenths of a millimetre (or, approximately, one sixtieth of an inch), we have located twenty-two other world-wide measurements belonging to this genre. The result of these researches are summarised in *Table VIII*.

In this Table, Column 2 names the archaeologically-investigated site, or structure; and Column 1 gives the millennium in which its main construction was carried out. Column 3 indicates the metric Quantum used in the building, as determined from the statistical investigation outlined in Appendix C of *The Shining Ones*. Column 4 is simply the name of the particular quantum determined – that is, remen, royal cubit or megalithic yard.

The definitive column is Column 5 which lists the “remen equivalent” of the statistically-determined Quantum, derived from dividing the royal cubits by $\sqrt{2}$; and the megalithic yards by $\sqrt{5}$. The final Column indicates the Probability that the Quantum obtained was not “random” – a figure derived from the statistical analysis formulae in Appendix C of *The Shining Ones*.

MILLENNIUM	SITE(S)	QUANTUM DETERMINED	NAME	REMEN EQUIVALENT	RANDOM PROBABILITY
		m		m	1 chance in
Eighth B.C.	Jericho	1.1: 2.6 [45: 8in]	7 $\sqrt{1}$ /RM ELL?	0.370 1	1 250
Seventh B.C.	Çatal Hüyük	0.1: 5.0	RM/2	0.372 1	500 million
Fifth B.C.	Eridu	0.1: 5.0	RM/2	0.370 0	10 thousand
Fourth B.C.	Ba'albek Podium and Trilithon	0.5: 3.4	RC	0.370 1	100 million
Fourth B.C.	Nippur	0.5: 3.5	RC	0.370 2	50 thousand
Fourth B.C.	Uruk (Erech)	0.1: 5.1	RM/2	0.370 1	20 thousand
Fourth B.C.	Ur	0.8: 3.8	?	?	?
Third B.C.	Susa (Shush)	0.3: 3.0	RM	0.370 0	10 million
Third B.C.	Early Egyptian Mastabas, Pyramids	0.5: 3.8	RC	0.370 4	5 thousand
Third B.C.	Ebla	0.5: 3.4	RC	0.370 1	40 million
Third B.C.	Mohenjo-Daro	0.1: 5.0	RM/2	0.370 0	30 thousand
Third B.C.	British Stone Circles	0.8: 7.5	MY	0.370 1	200 thousand
Third B.C.	Line A—Cam Valley	0.8: 7.5	MY	0.370 1	?
Third B.C.	Bodmin Moor Alignments	0.8: 7.6	MY	0.370 1	?
Second B.C.	Knossos	0.1: 3.7	RM/4 x Φ	0.370 1	2 500
Second B.C.	Dur Untash Ziggurat	0.5: 3.6	RC	0.370 2	10 million
First B.C.	Persepolis	0.5: 3.3	RC	0.370 0	100 million
First B.C.	Pompeii	0.5: 3.5	RC	0.370 2	500 thousand
First A.D.	3ishapur	0.3: 3.1	RM	0.370 1	10 million
First A.D.	Mixed Mayan Monuments	0.8: 7.5	MY	0.370 1	2 000
First A.D.	Chuitinamit	0.4: 3.9	MY/2	0.370 2	50 million
First A.D.	Mayan Ball Courts	0.2: 5.8	MY/4	0.370 0	40 million
First A.D.	San Jose—Belize	0.4: 3.1	MY/2	0.370 0	10 million
First A.D.	Mayapan—Yucatan	0.4: 3.8	MY/2	0.370 1	100 million
RM = Remen : RC = Royal Cubit : M' = Megalithic Yard. Average Remen (exclusive of Jericho and Çatal Hüyük) = 0.370 1 m.					

Table VIII. Remen-related Quanta determined from
Measurements on Ancient Sites.

Leaving aside, for the moment, the two earliest sites of Jericho and Çatal Hüyük, six sites gave remen quanta, or recognisable basic fractions of the remen. These were in order of their age of construction:

Eridu (Iraq) – 0.370 0 m
 Uruk (Iraq) – 0.370 1 m
 Susa (Iran) – 0.370 0 m

Mohenjo-daro – 0.370 0 m
 Knossos (Crete) – 0.370 1 m
 Bishapur (Iran) – 0.370 1 m.

These six sites gave a consistent, average value for the remen of 0.370 05 m which agrees satisfactorily with Ivimy's figure of 370 mm (0.370 m).

Eight further sites produced the royal cubit quantum, namely:

Ba'albek (Lebanon) – 0.523 4 m : Ebla (Lebanon) – 0.523 4 m
 Nippur (Iraq) – 0.523 5 m : Dur Untash (Iran) – 0.523 6 m
 Mastabas (Egypt) – 0.523 8 m : Persepolis (Iran) – 0.523 3 m
 Great Pyramid (Egypt) – 0.523 2 m : Pompeii (Italy) – 0.523 5 m

Again these results were remarkably consistent, and gave an average for the royal cubit of 0.523 46 m which, when divided by $\sqrt{2}$ (see *Fig. 11*) gives a remen of 0.370 14 m, within one tenth of a millimetre of the average of the first six computations..

The remaining eight sites were divided between Britain and Central America, and yet both areas, surprisingly, produced the megalithic yard as their quantum:

British Stone Circle – 0.827 5 m: Chuitinamit (Guatemala) – 0.827 8 m
 Cam Valley (Britain) – 0.827 5 m: Mayan Ball Courts (Yucatan) – 0.827 3 m
 Bodmin Moor (Cornwall) – 0.827 6 m: San Jose (Belize) – 0.827 5 m
 Mixed Mayan Monuments – 0.827 5 m: Mayapan (Yucatan) – 0.827 6 m.

The average megalithic yard from these eight, diverse sites was 0.827 41 m which, divided by $\sqrt{5}$ (see *Fig. 11*), translates to a remen of 0.370 03 m.

The extraordinary nature of these results which can be verified from⁽¹⁾ is that the remen derived from three, geographically widely-dispersed, groups of archaeologically-defined sites – covering a

Footnote (1) *Quantum Computations*, Broadbent S.R., *Quantum Hypotheses*, *Biometrika*, 42, 45-57 (1955).

time-span of more than five thousand years – is computed at 0.370 05 m, 0.370 14 m and 0.370 03 m – a variation from the mean of only three quarters of a tenth of one millimetre.

This result represents an “error” of less than 1 part in 10 000 – a level of error which would be found acceptable in modern Tertiary traversing by the Ordnance Survey of Great Britain.

Eight sites argue a royal cubit, respectively, of 0.523 4 m, 0.523 5 m, 0.523 8 m, 0.523 2 m, 0.523 4 m, 0.523 6 m, 0, 0.523 3 m and 0.523 5 m, which give an average of 0.523 48 m. The six sites (eliminating Çatal Hüyük, for the present) providing figures for the remen, give values of 0.370 0 m, 0.370 1 m, 0.370 0 m, 0.370 0 m, 0.370 1 m, and 0.370 1 m, giving an average of 0.370 05 m.

From the rectangle in *Fig 11* it may be seen that the ratio of the royal cubit to the remen is $\sqrt{2}$:1 requiring that a remen of 0.370 05 m should be matched with a royal cubit of 0.523 33 m. The discrepancy, therefore, between the theoretical value of a royal cubit (0.523 33 m) and the practical figure obtained in the field (0.523 48 m) is only 0.000 13 m (less than a seventh of a millimetre).

Similarly, by virtue of the $\sqrt{5}$:1 ratio indicated by the Mensuration Rectangle, the remen value of 0.370 05 m argues a theoretical megalithic yard of 0.827 46 m. Measurements by the authors, through the length of the Cam Valley, extended to a distance of 37 km, produced a figure for the megalithic yard of 0.827 54 m (2.715 03 ft); and these figures were confirmed by a reworking of Professor Thom’s calculations for 145 British Stone Circles giving a megalithic yard of 0.827 53 m (2.715 00 ft).

The discrepancy in the value for the megalithic yard, between the theoretical figure and the practical average between Thom and O’Brien of 0.827 54 m (the fifth decimal place being marginally weighted in favour of O’Brien because of the greater potential accuracy of the longer line), is only 0.000 08 m – or one twelfth of a millimetre. Again, this is a difference of 1 part in more than 10 000.

The validity of the Remen Mensuration Rectangle as a statement of a geometrical relationship between the remen, the royal cubit and the megalithic yard, is established by these minute variations between the theoretical and the host of practically-measured lengths. By inference, **the measuring rods used in the building of these ancient sites were as universally accurate as the**

steel tapes used by the Ordnance Survey of Great Britain, today.

That said, it becomes necessary to consider the four anomalies in *Table VIII* which are additional to the standard set by the consistent results. These are the sites at Jericho, Çatal Hüyük, Ur and Knossos.

1. Jericho : this town is the oldest known in the world. Its foundations were laid around 8 000 B.C. Not surprisingly, the determined quantum was not one that fitted, credibly, into the range of measurements supplied by the Remen Rectangle; but a further study will have to be made, eventually, because the quantum length of 1.152 m equates to 45.38 inches (in) which is similar to the Old English *ell* (Latin: *ulna*, meaning 'forearm') which was a variable measurement for cloth of 45 inches.

The only meaningful relationship that could be established between this quantum and the remen involves the *seventh root of the reciprocal*; and, in the present state of our knowledge, this is not acceptable.

2. Çatal Hüyük : an ancient town of Anatolia, established early in the seventh millennium B.C. A most convincing quantum of an apparent half-remen was obtained from 160 individual measurements with only 1 chance in 500 million of it being random. But the remen equivalent was 0.372 1 m – just 2 millimetres longer than the standard established in the later sites.

An obvious – but not necessarily correct – deduction would be that the standard measuring rod, wherever it was kept, was shortened by wear over a period of some two thousand years. This could also explain why the Jericho quantum was marginally larger than the rather inaccurate Old English *ell* – but no weight can be put on such an explanation without further evidence being found.

3. Ur : ninety-five measurements gave a quantum of 0.840 8 m – with less than 1 chance in a million that it is a random result; but we can find no credible relationship between this figure and the other standardised results.

4. Knossos : the Palace of Minos produced an unusual quantum of 0.149 7 m, but the introduction of *phi* (Φ) as a divisor gave a standard remen of 0.370 1 m. This is of great interest because the classical Greeks used the factor as a "ratio of perfection". It was

used in the construction of the *Parthenon* on the Acropolis in Athens.

In *The Sphinx and the Megaliths*, John Ivimy also drew attention to the importance of phi in nature and in mensuration. It is an irrational number, which implies that it is not a whole number but an integer plus a decimal fraction with the following value:

$$\Phi = (\sqrt{5} + 1)/2 = 1.618\ 033\ 988\ 8 \dots$$

Strangely, this number quoted here to only ten places of decimals, is the limiting value of the ratio between successive numbers in the series 0, 1, 1, 2, 3, 5, 8, 13, 21, 34, 317 811, 514 229 in which each successive term is the sum of the two previous terms. The ratio of the last two numbers quoted, to the tenth place of decimals, and all subsequent ratios in the series to that number of decimals, is 1.618 033 988 8 Such a series carries the name of the mathematician, Fibonacci. As larger and larger numbers are taken in the series, the ratio between a number and its immediate predecessor moves closer and closer to the absolute value of *phi*.

Ivimy pointed out the uniqueness of *phi* in that it is the only number whose square is equal to itself plus 1, and whose reciprocal is equal to itself minus one:

$$\Phi + 1 = \Phi^2 \text{ and } \Phi - 1 = 1/\Phi$$

It is also the only irrational number that approaches more closely to rationality the higher the power to which it is raised. For example,

$$\Phi = 1.618\ 033\ 988\ 8 \dots \text{ (irrational number)}$$

$$\text{but } \Phi^{3000} = 1.000\ 000\ 000\ 0 \times 10^{500} \dots \text{ (a rational whole number).}$$

It is hardly surprising that such a number, once discovered – or, perhaps, disclosed by the Anannage – should have been considered to have magical, or at least, favourable properties.

Ivimy drew attention to the use of Φ by the architect (Ictinus) of the *Parthenon*, in determining its proportions, and to the fact that:

In geometry, phi appears in pentagonal forms of symmetry, notably in the fivepointed star which was the emblem

of the Pythagorean brotherhoods. In biology, there are many plants, molluscs and other living organisms that manifest an extraordinary predilection either for numbers of the Fibonacci series, or for pentagonal arrangements of petals and other parts, or for logarithmic spirals (notably in seashells) which expand in the ratio $\Phi:1$ with every quarter or half turn.

Ivimy further states that:

No written records have been found on papyri or in inscriptions in tombs and elsewhere to prove that the Egyptians knew anything about the phi-ratio, but there is strong circumstantial evidence in their art and architecture that they knew both how to construct it from a 2x1 rectangle and how to derive it arithmetically from numbers in the Fibonacci series.

For our part, *phi* is a numerical attribute that is part of the basic structure of the Remen Rectangle. In *Fig.11*, the arc DH is drawn from centre D with a radius of one remen, cutting AC at H; the arc HG is drawn from centre H with a radius of HF ($\sqrt{5} - 1$ remens) to cut DF at G.

And now we come to the most remarkable calculation of all. If we accept that the Line A – Cam Valley measurement is likely to be the most accurate of all the Sites, because of its surveyed 37 km length, we obtain a value for the megalithic yard of 0.827 540 m. The equivalent remen becomes 0.370 087 m – which is very close to the average (0.370 10 m) of all sites in *Table VIII*.

In *Fig.11*, GF = HF which measures 0.827 540 m (MY) minus 0.370 087 (RM) and, therefore equals 0.457 453 m; GD is 2 remens long, less GF, and has a measurement of 0.282 721 m. The ratio of GF over GD, therefore, is 1.618037.

The figure given for *phi*, above, was 1.618 034.

The difference between these two calculations, the one based on practical numerology, and the other on extensive field measurements, is only 0.000 003, or 1 part in 500 000. The common factor of $\sqrt{5}$ in the *phi-ratio* and in the remen/megalithic yard relationship, of course, controls this association, but serves to establish the connection between *phi* and ancient mensuration. In this

respect, it justifies the acceptance of the use of Φ in the Knossos quantum.

What is likely is that, at places such as Knossos and Athens, there were two sets of “Remen Rods”; the one standard at 0.370 1 m, and the other *phi* – modified at 0.370 1 m x 1.618 033, giving a quantum of 0.598 8 m (a quarter of which was 0.149 7 m). Then, by using the one rod for, say, the north-south direction and the other for directions at right angles, the non-mathematically trained craftsman, automatically could produce buildings based on the proportions of the *phi-ratio*.

Professor Thom was undoubtedly correct when he wrote:

There must have been a headquarters from which standard rods were sent out but whether this was in these islands or on the Continent the present investigation cannot determine.

Had he lived, Thom would doubtlessly have been gratified to learn that these ‘standard rods’, far from being confined to these islands – or indeed to the Continent of Europe – were used in Africa, Asia, and the Americas as well – and over a time-span of at least five thousand years.

For our part, it is not the centralised headquarters that astounds us – there was an ideal one in Kharsag/Eden but the organisation that could keep such rods accurate to a decimal part of a millimetre; distribute them over oceans, to places 20 000 kilometres apart; and teach indigenous craftsmen to use them in creative monuments.

Of course, the Anannage – the Great Shining Sons of Heaven – would have been at the heart of the administration; and we shall detect their “fingers in every pie” as we continue this investigation.

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